# Project Report

# Documentation of Intangible Heritage of Gujjar And Bakarwal Tribes of Jammu And Kashmir

**Submitted by**

TushitaPandey (Fellow)

**Under the Supervision of**

Dr. Shahid Iqbal Choudhary, IAS (Director, TRI)

Dr. Abdul Khabir, JKAS (Deputy Director, TRI)

**TRIBAL RESEARCH INSTITUTE,**
Jammu and Kashmir.

**2022**

**ABSTRACT**

The tribal communities of Jammu and Kashmir comprise Gujjars, Bakarwals, Gaddis, Sippi, Bot and DardSheen, are a major component of India's magnificent and diverse cultural canvass. Like all other tribal communities, it has richness of its historical past and at the same time these communities are moving forward with their unique identity by carrying their heritage with them. The diverse socio-cultural traditions of these tribal communities, their rituals, their synergy with the environment, and their unique dialects impart strength to the social fabric of India.

The present project report discusses comprehensively about the aspect of society, culture, history, tangible and intangible heritage, and then the documentation of tribal communities of Jammu and Kashmir. This report specifically documents and focuses on Gujjar and Bakarwal tribes from Poonch and Rajouri region of Jammu and Kashmir.

This research work is a part of efforts supported and invigorated through Centre and State assistance in earnest to achieve greater progress.

**Table of Contents**


| S.No. | Contents | Page Number |
|---|---|---|
| 1. | **Project Report I : Heritage**<br>**I.1. What is Heritage?**<br>**I.2. Heritage Dimensions**<br>**I.3. Heritage and Development**<br>**I.4. Further Consideration for Discussion** | **5** |
| 2. | **Project Report II : Documentation**<br>**II.1. History**<br>**II.2. What is CIDOC?**<br>**II.3. Aims**<br>**II.4. Ontology**<br>**II.5. Why to Document?**<br>**II.6. Major Advantages of Documentation** | **25** |
| 3. | **Project Report III : Documentation of Intangible Heritage**<br>**III.1. Defining the Intangible**<br>**III.2. Documentation Standards and UNESCO on Intangible Cultural Heritage Documentation**<br>**III.3. UNESCO Framework for Cultural Statistics (FCS) 2009** | **30** |
| 4. | **Project Report IV : A Comprehensive Discourse on Gujjar, Bakarwals, Gaddis, Chaupans, Bot and DardSheen of Jammu And Kashmir**<br>**IV.1. Pastoral Communities of Jammu and Kashmir**<br>**IV.2. Gujjar and Bakarwals**<br>**IV.3. Gaddis**<br>**IV.4. Chaupans**<br>**IV.5 Dard Sheen**<br>**IV.6. Boto**<br>**IV.7. Sippi**<br>**IV.8. Movements of these Pastoral Tribal Communities of Jammu** | **42** |

| | | |
|---|---|---|
| | **and Kashmir**<br>**IV.9. Routes of The Tribal Communities of Jammu and Kashmir**<br>**IV.10. The Terminology 'Gujjar'**<br>**IV.11. Bakarwals**<br>**IV.12. History, Heritage, Culture and Society of Gujjar, Bakarwal, Gaddis and Chaupans Tribal Communities of Jammu and Kashmir** | |
| **5.** | **Project Report V : Documentation of Intangible Cultural Heritage of Gujjar and Bakarwal Tribal Community**<br>**V.1. Habitat, Traditional Routes, and Folk Songs of the Gujjar and Bakarwal Tribal Community**<br>**V.2. Migratory Routes Followed by Gujjar and Bakarwal Tribal Community**<br>**V.3. Folk Superstitions About Migration**<br>**V.4. Listing of Qabilas of Gujjar and Bakarwal and their Migratory Routes**<br>**V.5. Traditional Medicine System of Gujjar and Bakwarwal (Intellectual Property)**<br>**V.6. A List of Folk Stories by Gujjar and Bakarwal (as curated by Dr. Javaid Rahi)** | **110** |
| **6.** | **Conclusion and Recommendations**<br>**a. Conclusion**<br>**b. Recommendations** | **158** |
| **7.** | **References Cited** | **163** |

# 1. PROJECT REPORT I

## HERITAGE

### I.1. What is Heritage?

Heritage is our legacy from the past, what we live with today and what we pass on to the future generations. Our cultural and natural heritage is both irreplaceable source of life and inspiration. They are our touchstones, our points of reference, our identity.

The Oxford English Dictionary defines ‘heritage’ as ‘property that is or may be inherited; an inheritance’, ‘valued things such as historic buildings that have been passed down from previous generations’, and ‘relating to things of historic or cultural value that are worthy of preservation’. The emphasis on inheritance and conservation is important here, as is the focus on ‘property’, ‘things’ or ‘buildings’.

Hence, it can be referred that heritage is something that can be passed from one generation to the next, something that can be conserved or inherited, and something that has historic or cultural value. Heritage might be understood to be a physical ‘object’: a piece of property, a building or a place that is able to be ‘owned’ and ‘passed on’ to someone else. A person's heritage is made up of the practices and traditions that are passed on from parents to children.

Heritage is also about what has been passed on from the family, community and place where people have been raised. Heritage is the full range of our inherited traditions, monuments, objects, and culture. Most important, it is the range of contemporary activities, meanings, and behaviors that we draw from them.

Heritage includes, but is much more than preserving, excavating, displaying, or restoring a collection of old things. It is both tangible and intangible, in the sense that ideas and memories--of songs, recipes, language, dances, and many other elements of who we are and how we identify ourselves--are as important as historical buildings and archaeological sites.

Heritage is, or should be, the subject of active public reflection, debate, and discussion. What is worth saving? What can we, or should we, forget? What memories can we enjoy, regret, or learn from? Who owns "The Past" and who is entitled to speak for past generations? Active public

discussion about material and intangible heritage--of individuals, groups, communities, and nations--is a valuable facet of public life in our multicultural world.

Heritage is a contemporary activity with far-reaching effects. It can be an element of far-sighted urban and regional planning. It can be the platform for political recognition, a medium for intercultural dialogue, a means of ethical reflection, and the potential basis for local economic development. It is simultaneously local and particular, global and shared. Heritage is an essential part of the present we live in--and of the future we will build.

Since 1972, a series of consecutive UNESCO conventions and declarations have aimed to set an international framework for the protection of diverse forms of heritage. While initially focusing on works of art, built environments and natural spaces (UNESCO 1970, 1972), later UNESCO conventions and declarations have included other forms of cultural heritage, notably the notion of intangible heritage (UNESCO 2001, 2003).

Since 1992, World Heritage Sites also include 'cultural landscapes' in recognition of the intimate relationships between culture and nature. From a touristic perspective it is easy to see the value of historic buildings, heritage sites and objects d'art. Much of international tourism is centred on these material expressions of culture whether it is the Taj Mahal in India, the contents of the Louvre in Paris, or a city such as Venice in Italy.

The 1972 UNESCO convention focused on the protection of the World Cultural and Natural Heritage, with an emphasis both on built environments and natural spaces, which are of 'outstanding universal value' from various aesthetic, scientific, artistic, and historic and conservationist points of view.

For the last 40 years, since the adoption of the Venice Charter in 1964, there have been numerous conservation guidelines in the form of charters, recommendations, principles, and recommendations that, among others, have carefully defined the scope of heritage and its broader definitions.

The scope has broadened considerably from mere concern for individual buildings and sites to include groups of buildings, historical areas, towns, environments, social factors and, lately, intangible heritage. While the scope of heritage has broadened to include environment and intangible values, and has received agreement from the international communities, the finer

terminology of ‘heritage’ has not been streamlined or standardized, and thus no uniformity exists between countries.

While both UNESCO and ICOMOS agreed in principle that the scope of heritage should cover both cultural and natural heritage, the term ‘cultural heritage’, which includes monuments, groups of buildings and sites, has not been followed at national levels. Australia refers to its heritage as ‘place, cultural significance and fabric’, Canada refers to ‘material culture, geographic environments and human environments’, New Zealand to ‘place’, and China to ‘immovable physical remains’, to name a few. Even though it is a prerogative of every country to formulate its own terminology and interpretation of heritage, some common terms and terminology should be followed. It is recommended that UNESCO and ICOMOS lead the intellectual discussions on common terms, scope and terminology; and international countries adopt them at national level.

Cultural Heritage (as defined by UNESCO in the Draft Medium Term Plan, 1989) is “the entire corpus of material signs – either artistic or symbolic – handed on by the past to each culture, and therefore, to the whole of humankind. As a constituent part of the affirmation and enrichment of cultural identities, as a legacy belonging to all humankind, the cultural landscape gives each particular place its recognizable features and is the storehouse of human experience.”

Heritage can therefore be understood as “the combined creations and products of nature and of man, in their entirety that make up the environment in which we live in time and space. Heritage is a reality, a possession of the community, and a rich inheritance that may be passed on, which invites our recognition and our participation.”

**I.2. Heritage Dimensions**

Heritage encompasses historical and cultural sites, natural sites and landscapes, cultural property, as well as intangible heritage. The adapted working definitions proposed are drawn from the following legal instruments: the Convention Concerning the Protection of World Cultural and Natural Heritage (1972); the Convention for the Safeguarding of Intangible Cultural Heritage (2003); the Convention on the Protection of the Underwater Cultural Heritage (2000); and the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970).

Heritage terminology has not been streamlined or standardized at the country level. For this reason, the working definitions below should be taken as a guide to identify cultural heritage and mechanisms to promote its sustainability. Ultimately, it remains the prerogative of each country to formulate its own terminology and interpretation of heritage.

**A. Cultural Heritage:** Refers to:

a) monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features which are of outstanding value from the point of view of history, art or science;

b) groups of buildings: groups of separate or connected buildings, which because of their architecture, their homogeneity or their place in the landscape, are of outstanding value from the point of view of history, art or science;

c) sites: works of man or the combined works of nature and man, and areas including archaeological sites, which are of outstanding value from the historical, aesthetic, ethnological or anthropological point of view.

**B. Natural Heritage:** Refers to:

a) natural features consisting of physical and biological formations or groups of such formations, which are of outstanding value from the aesthetic or scientific point of view;

b) geological and physiographical formations and precisely delineated areas, which constitute the habitat of threatened species of animals and plants of outstanding value from the point of view of science or conservation;

c) natural sites or precisely delineated natural areas of outstanding value from the point of view of science, conservation or natural beauty.

**C. Underwater cultural and natural heritage:** Refers to "all traces of human existence having a cultural, historical or archaeological character which have been partially or totally under water, periodically or continuously, for at least 100 years such as:

a) sites, structures, buildings, artefacts and human remains, together with their archaeological and natural context;

b) vessels, aircraft, other vehicles or any part thereof, their cargo or other contents, together with their archaeological and natural context; and

c) objects of prehistoric character."

**D. Intangible cultural heritage:** Refers to those practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. These are manifested in the following domains:

a. oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;

b. performing arts;

c. social practices, rituals and festive events;

d. knowledge and practices concerning nature and the universe;

e. traditional craftsmanship.

**E. Cultural property:** Refers to property, irrespective of its origin or ownership, which, on religious or secular grounds, is specifically designated by national authorities as being of importance for archaeology, prehistory, history, literature, art or science, and belongs to the following categories:

a. rare collections and specimens of fauna, flora, minerals and anatomy, and objects of paleontological interest;

b. property relating to history (including the history of science and technology and military and social history), to the life of national leaders, thinkers, scientists and artists, and to events of national importance;

c. products of archaeological excavations (including regular and clandestine) or of archaeological discoveries ;

d. elements of artistic or historical monuments or archaeological sites, which have been dismembered;

e. antiquities more than one hundred years old, such as inscriptions, coins and engraved seals;

f. objects of ethnological interest;

g. property of artistic interest, such as:

(i) pictures, paintings and drawings produced entirely by hand on any support and in any material (excluding industrial designs and manufactured articles decorated by hand);

(ii) original works of statuary art and sculpture in any material;

(iii) original engravings, prints and lithographs ;

(iv) original artistic assemblages and montages in any material;

h. rare manuscripts and incunabula, old books, documents and publications of special interest (historical, artistic, scientific, literary, etc.) singly or in collections ;

i. postage, revenue and similar stamps, singularly or in collections;

j. archives, including sound, photographic and cinematographic archives;

k. articles of furniture more than one hundred years old and old musical instruments.

**F. National cultural heritage registry, list or inventory:** Refers to official data banks or lists of historically or culturally significant man-made immovable properties, landmark buildings, industrial facilities, memorial homes of notable people of the past, monuments, cemeteries and tombs, archaeological sites and cultural landscapes – man-made environments and natural habitats significantly altered by humans - present in the national territory, which have been recognised as having heritage value through an official selection process and separately identified and recorded.

**G. National or local intangible cultural heritage inventories:** Refers to inventories that are the result of a process of identification and definition of elements of intangible cultural heritage present in a given territory involving communities, groups and relevant NGOs, and are acknowledged as necessary measures to ensure the safeguarding of the intangible cultural heritage. Such inventories describe one or more specific elements of intangible cultural heritage in their own context and distinguish them from others. States may take different approaches to inventorying the intangible heritage present in their territory: they may create a single, over-arching inventory or a set of smaller, more restricted ones.

**H. Heritage management plan:** Refers to a document that sets out the significant heritage aspects of a place or site, and details the appropriate policies to manage it, so that its values are retained for future use and appreciation. While management arrangements should be tailored to the place, generally, a management plan will:

a) identify the property's heritage values;

b) identify the constraints and opportunities that its heritage values place on future use;

c) identify what the owner is required or wishes to do regarding its use; and

d) balance this information and make policies and strategies to achieve compatible outcomes.

Ideally, all listed heritage listed places must have a management plan that details how the heritage values of the place will be conserved. In some cases, there may have to be more than one plan to address a place's full range of values.

**I. Heritage Documentation Center:** Refers to those public or private institutions that collect, process, code, store and disseminate recorded knowledge, information and findings related to heritage, utilizing various techniques for giving documentary information maximum accessibility and usability. Such centers could cover all forms of heritage or be specialized in particular types of heritage: natural, cultural, tangible, intangible, or movable heritage.

### I.3. Heritage and Development

Much development practice is still defined by a perceived hierarchy of needs, classically expressed by Abraham Maslow (1943), in which physiological needs (food, water, etc.) and safety (shelter, health, security, etc.) are most fundamental and must therefore be prioritized above lesser needs. Such priorities are forcefully reiterated in the Millennium Development Goals (MDGs) that have determined the thrust of international development intervention over the past decade:

• To eradicate extreme poverty and hunger

• To achieve universal primary education

• To promote gender equality and empower women

• To reduce child mortality rates

• To improve maternal health

• To combat HIV/AIDS, malaria and other diseases

• To ensure environmental sustainability

• To develop a global partnership for development.

Applying this hierarchical logic, and given the persistence of these basic needs, it is unsurprising that museums and cultural heritage fall into the category of lesser needs or even dispensable luxuries. While people go hungry, lack shelter and clean drinking water and have no access to basic health care or primary education, how can we justify devoting scarce resources to culture and heritage?

Thus, even when the importance of incorporating 'culture' into development practice has been recognized, cultural projects have generally been employed to support the achievement of these supposedly more fundamental objectives. Within development orthodoxy, culture and heritage have value only to the extent that they can contribute to the attainment of basic needs. A major theme of UNESCO's 2010 pamphlet, The Power of Culture for Development, for example, is the idea of 'putting culture to work' for development goals. Culture, it is argued, can contribute to these goals by 'helping to build strong, self-reliant communities' and by making poverty alleviation strategies more relevant and effective through the integration of 'cultural approaches' that 'respond to local specific cities'. The booklet addresses the MDGs explicitly, claiming that each of the goals is being addressed through its cultural programmes, which include promoting intangible living heritage as means of income generation, strengthening food production through the adaptation of traditional land-management systems, introducing local knowledge into school curricula and running workshops to encourage women to play an active role in the development of creative industries. Elsewhere in the Power of Culture publication, it is stated that culture is a vehicle 'for economic development (through cultural industries, cultural tourism, and traditional livelihoods)', 'for social cohesion and stability', 'for environmental sustainability' and 'for resilient communities'

## A. Heritage Industry: Discourse and Practices

In order to carry the two aspects heritage and development together a lot of work through discourses and practices were carried upon by north American Nations and Europe that still marks as pioneers to this field.

Di Giovine and Cowie (2014) in exploratory research has very well defined the heritage industry through its varied stakeholders which helps to understand the industries' varied discourse and practices which simultaneously lead to the conclusion.

### A.1. US Government Agencies with Heritage Aspects

**a. Heritage is clearly linked to the "pastness" or historicity of the objects/sites/traditions**

i. "The ancient and historic monuments, objects and archaeological sites of the world enrich and inform today's societies, and help connect us to our cultural origins" – US Dept. of State Cultural Heritage Center

ii. "The National Conservation Lands also reveal and protect our cultural legacy." – Bureau of Land Management, www.blm.gov.

iii. "Long-abandoned archaeological sites and historic landscapes give us important insights into the ways in which human activities and environment have linked together through time. … Evidence of past human influences on the land can give BLM and the public critically important background as we plan how we should be using the same land today and in the future." – National Parks Service

**b. Heritage is exclusive and unique**

i. "National Conservation Lands are uniquely diverse… these nationally significant landscapes … are recognized for their outstanding cultural, ecological, and scientific values" –Bureau of Land Management

**c. Heritage is a resource to be (sustainably) exploited for the common good**

i. "The BLM's multiple-use mission…mandates that we manage public land resources for a variety of uses, such as energy development, livestock grazing, recreating, and timber harvesting,

while protecting a wide array of natural, cultural, and historical resources" –Bureau of Land Management, www.blm.gov

i. "Discovering, studying and understanding the evidence of past human influences on the land can give BLM and the public critically important background as we plan how we should be using the same land today and in the future. - BLM

**d. …and therefore are valued for serving the nation-state**

i. "These are places that spark the imagination… [and have] drawn people to the West for generations. [They are] remarkable landscapes of the American spirit"

**A.2. Heritage-related legal instruments (North America and Europe)**

**a. The focus is on pastness and the historical qualities of "antiquities", especially in early legal documents**

i. "antiquities" are "historical, prehistoric" –Antiquities At 1906

**b. Heritage is unique and irreplaceable**

i. Archaeological resources are accessible and irreplaceable part of the Nation's heritage" – Archaeological Resource Protection Act, amended 1979

ii. Cultural heritage is defined as "distinctive characteristics, rarity, contribution to the knowledge of the origins, development, and history of people" –Convention on Cultural Property Implementation Act, 1983

**c. Heritage is a resource of scientific value**

i. "Archaeological resources" –U.S. Archaeological Resource Protection Act

ii. Federal government can authorize experts to use them scientifically—

Antiquities Act of 1909

**d. Heritage is a commercial resource**

i. "…must not destroy the heritage resources that tourists come to see" – European Charter for Sustainable Tourism ii. These resources are increasingly endangered because of their commercial attractiveness" –U.S. Archaeological Resource Protection Act, 1979

**e. …and therefore can be accessed, identified and assessed**

i. "An assessment of the area's natural, historic and cultural heritage [can be undertaken], considering issues of capacity, need and potential opportunity." –European Charter for Sustainable Tourism

**A.3. International Conventions and Charters**

**a. Early conventions, particularly those dealing with material culture, define heritage with explicit historicity**

**i. Time/ Pastness:**

1. 1972 World Heritage Convention lists 5 typologies of material culture that are "representative" of past cultural events, particularly those that reveal the intersection of cultures.

2. "Underwater cultural heritage means all traces of human existence …. that are partially or totally under water, periodically or continuously, for at least 100 years such as sites, structures, artifacts and human remains…and objects of prehistoric character. Pipelines and cables placed on the seabed shall not be considered underwater cultural heritage. Installations other than pipelines and cables, placed on the seabed and still in use, shall not be considered underwater cultural heritage" –UNESCO Convention on the Protection of Underwater Cultural Heritage, 2001

**ii. Heritage as a thing or artifact**

1. "Movable or immovable property of great importance to the cultural heritage of every people…" – Hague Convention 1954

2. "Sites, monuments…" – World Heritage Convention 1972

3. "Vessels, aircraft, other vehicles or any part thereof, their cargo or other contents, together with their archaeological and natural context; objects of prehistoric heritage…. Traces of human existence" – Convention for the Protection of Underwater Cultural Heritage

**b. Later conventions and declarations expanded notion of heritage into intangible and living realms (see the contributions, especially Hafstein's, in Smith and Akagawa 2009).**

**i. Time**

1. Folklore: “integral part of cultural heritage and living culture” – UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore, 1989

a. Note: this also does seem to imply that “heritage” is in the past, but living culture is in the present

**c. Heritage as a Resource**

**i. Provides cultural and economic capital**

1. “The States-Parties to this Convention recognize that the illicit import, export, and transfer of ownership of cultural property is one of the main causes of the impoverishment of the cultural heritage of the countries of origin” – UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Ownership of Cultural Property 1970

2. Intangible heritage can be a “driver of economic development” (p. 68) – UNESCO Universal Declaration on Cultural Diversity

**d. Value = unity in diversity** (see Di Giovine 2009, Labadi 2011 for WH Convention).

i. “Damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world.” – UNESCO Convention for the Protection of Cultural Property in the Event of Armed Conflict, Hague, 1954

**e. Collective moral imperative for the preservation of cultural heritage…**

i. The protection of cultural heritage can be effective only if organized both nationally and internationally among States working in close co-operation. – UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property 1970

ii. Monuments are “increasingly threatened,” leading to their destruction which “constitutes” a universal impoverishment of culture. Coupled with these external threats are internal, structural ones: their protection “remains incomplete” because of nation-states’ inadequate resources. – World Heritage Convention 1972

iii. Cultural diversity forms a common heritage of humanity and should be cherished and preserved for the benefit of all" –Convention on Protection and Promotion of Diversity of Cultural Expressions 2005

iv. it must be the "common will of the international community" to protect intangible cultural heritage – UNESCO Intangible Heritage Convention

**f. … can lead to peace and harmony** (see Di Giovine 2009, forthcoming).

i. For this specialized UN agency, it is not enough to build classrooms in devastated countries or to publish scientific breakthroughs. Education, science, culture and communication are the means to a far more ambitious goal: to build peace in the minds of men – UNESCO: Who we are information packet 2003.

ii. "cultural diversity, flourishing within a framework of democracy, tolerance, social justice and mutual respect between peoples and cultures, is indispensable for peace and security at the local, national, and international levels" –UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions, 2005

**A.4. NGOs**

a. Many of the NGOs we examined were preservation-oriented; they focus on "saving" historical objects from the destructiveness of time, looting, or war

1. "The US Committee of the Blue Shield was formed in 2006 in response to recent heritage catastrophes around the world." –US Committee of the Blue Shield

2. "World Monuments Fund is the leading independent organization dedicated to saving the world's most treasured places. Since 1965, in more than 90 countries, our experts have been racing against time, applying proven techniques to preserve important architectural and cultural heritage sites around the globe" –WMF

**ii. Heritage as pastness**

1. Heritage is "the intact evidence of our undiscovered past" – SAFE /

Saving Antiquities for Everyone

**iii. Heritage as artifactual**

1. “GHF’s mission is to protect, preserve and sustain the most significant and endangered heritage sites in the developing world.

Our goals: preserve structures and physical evidence of cultural heritage” –Global Heritage Fund

**iv. Heritage as a non-renewable resource**

1. “At Archaeology Southwest, we view cultural landscapes, archaeological sites, artifact collections, and archives as nonrenewable resources.” – Center for Desert Archaeology

2. “We promote respect for the laws and treaties that enable nations to protect their cultural property and preserve humanity’s most precious non-renewable resource: the intact evidence of our undiscovered past” - SAFE

**v. “Unity in diversity”: Heritage is of global value**

1. “our undiscovered past” – SAFE

2. “…saving the world’s most treasured places” –WMF

3. “The SPI seeks to save and preserve the world’s cultural heritage…” – Sustainable Preservation Initiative

**b. However, others are advocacy groups for descendent communities, which espouse different ideas of heritage**

**i. Heritage as community-based (and exclusive)**

1. “The IPCB is a service-based organization that provides community education and outreach to tribal governments, institutions, organizations, and individuals…. It is organized to assist indigenous peoples in the protection of their genetic resources, indigenous knowledge, cultural and human rights from the negative effects of biotechnology.” –Indigenous Peoples Council on Biotechnology www.ipcb.org

**A.5. Academic Institutions**

**a. Academic institutions have a much more fluid idea of what heritage is**

**i. Temporality: although many institutions equate heritage with the past….**

1. “Who owns “The Past” and who is entitled to speak for past generations?” –UMASS Amherst

2. “Our focus is on archaeology as a primary component of cultural heritage…how these are defined and used, who has control and access, and especially how fair and appropriate use and access can be achieved to the benefit of all stakeholders in the past.” –IPINCH

3. “Penn Cultural Heritage Center recognizes that cultural heritage is a key issue that shapes the pathways of archaeological research, the ethics of studying the past…the globalization of the antiquities trade, and the future of museums.” –Penn Cultural Heritage Center

**ii. …they often note that “heritage” can be located in past, present or future**

1. “Heritage includes, but is much more than preserving, excavating, displaying or restoring a collection of old things. … Heritage is a contemporary activity.” –UMASS Amherst Center for Heritage and Society

**iii. It is not artifactual, but can be a mix of tangible and intangible living objects or practices**

1. [Heritage] is both tangible and intangible, in the sense that ideas and memories…. Are as important as historical buildings and archaeological sites.” –UMASS

**iv. Definitions of heritage should be debated and not taken at face-value**

1. The IPINCH research project is an international collaboration of archaeologists, indigenous organizations, lawyers, anthropologists, ethicists, policy makers and others, working to explore and facilitate fair and equitable exchanges of knowledge relating to heritage. We are concerned with the theoretical, ethical, and practical implications of commodification, appropriating, and other flows of knowledge about the past, and how these may affect communities, researchers, and other stakeholders” –IPINCH, Simon Frasier University, Canada

2. “Heritage is, or should be, the subject of active public reflection, debate and discussion” –UMASS Amherst

**A.6. Conclusions and next steps**

I. This represents a preliminary study that will be expanded in the following ways:

**i. Qualitative Research: Interviews with stakeholders**

1. Interviews with organization leaders to elicit their in-the-moment definitions of heritage; this gets at their lived, operational definitions

2. Interviews with anthropologists from all four fields.

a. Although this project seems to be more about how organizations formally define these terms and put them into practice, I think it is also important to address what anthropologists in the four fields are working on that falls under the heading of heritage, whether they are explicit about it or not (e.g, bioethics from biological anthropology, intellectual property rights from cultural anthropology, heritage speaker hood from linguistics, etc.).

**ii. Language and culture:** Expand to include non-Western and non-English language sources. Nevertheless, we can see a number of general trends in operational definitions of heritage

a. With the exception of **International Conventions**, operational definitions largely tend to be implicit, even when the organization's focus is on cultural heritage preservation

i. Definitions of heritage are talked around in their mission statements

b. **Heritage as a resource**

i. nearly all groups, including—to a certain extent—academic groups, define heritage as a unique resource that can, or is, exploited to the impoverishment of cultures.

c. **Temporality**

i. From an operational perspective, heritage is something that is of the "past."

ii. However, stakeholders may recognize that heritage can be "living", or authentically of ongoing use in the present.

d. **Heritage as an artifact**

i. If it is conceived of as a resource that has its origins in the past, it is often conceived of as artifactual.

1. It can be identified, categorized, and studied with relative precision

2. It is under threat of loss or destruction

3. This includes many of the major "intangible" heritage definitions

e. **Communities and inclusion**

i. In nearly all cases, heritage is discursively used to include or bring together communities.

1. It serves as an "inspiration" to the nation's people

2. It fosters a sense of "unity in diversity" and global responsibility towards protection

3. It is the inheritance of indigenous groups

ii. However, we should understand that it is also exclusionary.

1. Local and national groups expressly delimit for whom heritage is not (i.e., foreigner, non-community members).

2. In several cases, an organization is created to protect against certain people or groups

a. Non-indigenous peoples / those outside the community

b. Looters

iii. Heritage is often defined from the top-down, and historically has excluded descendent communities or others at the grassroots level

1. American Antiquities Act specifies antiquities are of value for the scientific community

2. Most conventions, including the World Heritage Convention and many subsequent documents (including the Budapest Declaration) leave out terms like "community"

3. This changes in the run-up to the ratification of the Intangible Heritage Convention, and the creation of newer academic research groups that advocate for descendent communities.

**I.4. Further Considerations for Discussion**

**a. Scale:**

i. Today, we see that local heritage is more in the hands of the people and can be disputed locally or regionally; world heritage complicated by nation states – what does it mean when some people feel that something "belongs" to the whole world (or to "science") – Buddhas in Afghanistan? Elgin marbles? Spirit Cave Man (Harry 1999). (Scale in art - Aragon and leach)

**b. Time and knowledge of time**

i. Many indigenous populations know that they have been in their homeland since beginning of time, which is at odds with what archaeologists, geneticists and historical linguists know from data on the spread of human populations. Some of the discrepancy can be attributed to different conceptions of time (cyclical versus linear) and to the epistemological interplay between science and religion.

**c. Sub disciplinary divides:** anthropologists from different subdisciplines who work together on cultural heritage and cross over are identifying critical areas that need further research.

i. Labeling a project or topic as specifically "archaeological" or "historic" or “cultural” is limiting and has unintended implications… (e.g., contemporary heritage, especially of contested places; archaeological practice and naming: Randy McGuire, Alfredo Gonzalez-Ruibal; Jason de Leon’s work on modern material culture of undocumented migrants on US/Mexico border).

ii. Dawdy’s Clockpunk Anthropology and the Ruins of Modernity: “On the ground, Benjamin’s insights can be put to use by paying greater attention to the spatiotemporal dynamics of capitalism’s creative destruction, to the social life of ruins, and to projects that challenge the linear divide between modernity and antiquity. Releasing anthropology from progressive time necessarily entails a reintegration of the subfields and a direct engagement with recent ruins” (Dawdy 2010:761).

**d. Value and use** – How do we understand the value of heritage? Can it have conflicting values? Can it have any fixed or identifiable value at all?

**e. Stakeholders** –archaeologists/indigenous/governments/landownwers/citizens/tourists around tangible cultural heritage such as artifacts, sites, and landscapes and around human remains. Who does the heritage belong to and who gets to decide what happens to it? Do some stakeholders have more right to guide/forbid than others?

i. Indigenous populations used to have many fewer rights; now preservation laws prevent research on many native remains and sites. How do we know when we’ve achieved the right balance?

ii. Language: Native, non-native, and heritage speaker hood; belonging, community. Emergent vitalities. (Henze and Davis 1999) (de Cesari 2010 heritage language and defiance of government). (Falconi 2013 storytelling and cultural continuity)

iii. Examples of multiple stakeholders: Heritage tourism; collaborative archaeology; collaborative language revitalization; selective memory and working with the public (Antoinette Jackson 2010); "politics of selection" Cameron 2000

**f. Ethics of ownership**: Are some rights over cultural heritage inalienable? (e.g., although indigenous populations no longer "own" most of their traditional homelands and things their ancestors made, should they still have control over them?). Who owns:

i. Human DNA (Harry 2009 Indigenous people and genes disputes; informed consent)

ii. Materials recovered through archaeological and forensic projects, medical anthropology. NAGPRA (marks and Harry; Tom king's books, Schillaci and Bustard 2010)

iii. Lots of archaeological collections are languishing in museums in substandard conditions, costing lots of money

iv. Bioprospecting, traditional knowledge; intellectual property (Groth); open access (Sarah Witcher Kansa and Eric Kansa; Open Context (www.opencontext.org); Intellectual Property Issues in Cultural Heritage (IPINCH) http://www.sfu.ca/ipinch/

v. arts and production of knowledge (Aragon and leach)

vi. language and oral histories: Ownership, positioning, mother tongue, appropriation, erasure, trauma; authenticity. (Cavanaugh and Shankar 2014 authenticity)

vii. Alternative to ownership: Hodder 2010 on justice, well-being, and human rights

**g. Intangibility**

i. Foodways, ritual, music

ii. Performance - Jim Igoe on the Masai in Tanzania and Kenya – performing for tourists. Bunten 2008 "shared culture" and "commodified persona"

iii. Language and oral traditions, verbal art, intertextuality

iv. How people understand their heritage through DNA, use/misuse to discuss human biodiversity, ancestry.com is really about in which populations your allele variants are most common, Sabrina Agarwal

v. Traditional Ecological/Environmental Knowledge; cultural anthropologist Paul Nadasdy (http://anthropology.cornell.edu/people/detail.cfm?netid=pn79)

vi. the power that artifacts have (an intangible property that is part of a tangible object – inalienability becomes source of dispute in capitalist economy).

vii. How to curate the intangible (Ballard); living heritage – tribal museums; "living humanistic heritage" (Se 2003:95): China's ecological museums (from French Riviere and De Varlne) – combines sustainable development with movement to allow indigenous ethnic villages to control their cultural heritage (Se 2003:96)

**h. Revitalization/conservation/preservation**

To see cultural heritage, conceived of as something in the past, serve to revitalize or reinvigorate contemporary societies.

## 2. PROJECT REPORT II.

## DOCUMENTATION

The CIDOC Conceptual Reference Model (CRM) provides an extensible ontology for concepts and information in cultural heritage and museum documentation. It is the international standard (ISO 21127:2014) for the controlled exchange of cultural heritage information. Galleries, libraries, archives, museums (GLAMs), and other cultural institutions are encouraged to use the CIDOC CRM to enhance accessibility to museumrelated information and knowledge.

### II.1. History

The CIDOC CRM emerged from the CIDOC Documentation Standards Group in the International Committee for Documentation of the International Council of Museums. Initially, until 1994, the work focused on developing an entity-relationship model for museum information, however, in 1996, the approach shifted to object-oriented modeling methodologies, resulting in the first "CIDOC Conceptual Reference Model (CRM)" in 1999. The process of standardizing the CIDOC CRM began in 2000 and was completed in 2006 with its acceptance as the ISO 21127 standard.

### II.2. What is CIDOC?

The CIDOC Conceptual Reference Model (CRM) provides definitions and a formal structure for describing the implicit and explicit concepts and relationships used in cultural heritage documentation...to promote a shared understanding of cultural heritage information by providing a common and extensible semantic framework that any cultural heritage information can be mapped to. It is intended to be a common language for domain experts and implementers to formulate requirements for information systems and to serve as a guide for good practice of conceptual modelling. In this way, it can provide the "semantic glue" needed to mediate between different sources of cultural heritage information, such as that published by museums, libraries and archives.

**II.3. Aims**

The overall aim of the CIDOC CRM is to provide a reference model and information standard that museums, and other cultural heritage institutions, can use to describe their collections, and related business entities, to improve information sharing.

By adopting formal semantics for the CIDOC CRM, the pre-conditions for machine-to-machine interoperability and integration have been established. Thus, CIDOC CRM is well placed to become an important information standard and reference model for Semantic Web initiatives, and serves as a guide for data, or database, modeling more generally. Technically speaking, CIDOC CRM lends itself to software applications that extensively use XML and RDF. Many cultural heritage institutions are investigating or building applications that use CIDOC CRM.

Following the successful standardization of the CIDOC CRM, a new initiative, FRBR, was begun in 2006 to harmonize it with the Functional Requirements for Bibliographic Records (FRBR). The aim of this initiative is to "provide a formal ontology intended to capture and represent the underlying semantics of bibliographic information and to facilitate the integration, mediation, and interchange of bibliographic and museum information."

**II.4. Ontology** (a term used to describe a ‘philosophical study of being /existence’ (as in why this concept generated, reasons behind it)

The "CIDOC object-oriented Conceptual Reference Model" (CRM) is a domain ontology, but includes its own version of an upper ontology.

The core classification covers:

**a.Space-Time**

includes title/identifier, place, era/period, time-span, and relationship to persistent items.

**b.Events**

includes title/identifier, beginning/ending of existence, participants (people, either individually or in groups), creation/modification of things (physical or conceptional), and relationship to persistent items.

**c.Material Things**

includes title/identifier, place, the information object the material thing carries, part-of relationships, and relationship to persistent items.

**d.Immaterial Things**

includes title/identifier, information objects (propositional or symbolic), conceptional things, and part-of relationships.

**Examples of definitions:**

**a.Persistent Item**

A physical or conceptional item that has a persistent identity recognized within the duration of its existence by its identification rather than by its continuity or by observation. A Persistent Item is comparable to an endurant (three-dimensional philosophical view for objects by individuals).

**b.Temporal Entity**

includes events, eras/periods, and condition states which happen over a limited extent in time, and is disjoint with Persistent Item. A Temporal Entity is comparable to a perdurant (four-dimensional philosophical view for objects by individuals)

**c.Propositional Object**

a set of statements about real or imaginary things.

**d.Symbolic Object**

a sign/symbol or an aggregation of signs/symbols.

A document is defined as ‘information (meaningful data) and its supporting medium. In simple terms, we can say that a document provides guidance and/or direction for performing work, making a decision or rendering judgment. A record is defined as a document stating results achieved or providing evidence of activities performed. Records are special types of documents.

**II.5. Why to document?**

Before deciding to document anything, there is something more important to consider. The transmission of information may be more important rather than its documentation and therefore

firstly determine the best method of transmitting the information. There are several choices depending on the complexity of the operation:

a. Convey it verbally - suitable for instructions intended for immediate action. But verbal instructions alone may not be heard, may be misunderstood, are quickly forgotten, and are difficult to follow

b. Convey it so that it is observed visually - suitable for warnings (Signage)

c. Convey it through education and examples - suitable for values, beliefs and principles

d. Communicate it through training - suitable for methods and routines

e. Communicate it through documents - suitable for information that needs to be referred to when performing complex tasks. Documents are the best communicators of the quality system. All policies, processes, and procedures must be written so that everyone will know the proper procedures and can carry them out. Everyone, must know what is being done, and what should be done at each step. Therefore, all of the guidelines must be written so that they are available and accessible to all who need them.

**II.6. Major Advantages of Documentation are to:**

a. Find the information wherever it is needed.

b. Access, understand and be able to describe the activities for each Quality System Essential that pertains to his or her job responsibilities.

c. Communicate requirements, intentions, instructions, methods and results effectively

d. Convert solved problems into recorded knowledge so as to avoid having to solve them repeatedly

e. Provide freedom for management and staff to maximize their contribution to the services

f. Make the service system centered and release it from reliance on particular individuals for its effectiveness

g. Provide legitimacy and authority for the actions and decisions needed

h. Make responsibility clear and to create the conditions for self-control

i. Provide coordination of inter-departmental action

j. Provide consistency and predictability in carrying out repetitive tasks

k. Provide training and reference material for new and existing staff

l. Provide evidence to those concerned about your intentions and your actions

m. Provide a basis for studying existing work practices and identifying opportunities for improvement

n. Demonstrate after an incident the precautions that were taken or which should have been taken to prevent it or minimize its occurrence.

## 3. PROJECT REPORT III.

## DOCUMENTATION OF INTANGIBLE HERITAGE

In recent years ICOM has been encouraging moves to broaden the notion of cultural heritage to include intangible as well and tangible heritage. The theme of the ICOM General Conference in 2004 in Seoul, Korea - Intangible Heritage – clearly demonstrated ICOM's strategic interest in intangible heritage, and the ICOM mission statement now reflects this extended commitment to "the conservation, continuation and communication to society of the world's natural and cultural heritage, present and future, tangible and intangible."

Traditionally, museums have been concerned primarily with collections of physical objects –the "material evidence of people and their environment", as the ICOM definition used to read. Current documentation standards and practice have been conceived and carefully developed over many years on the basis of this assumption. The extension of the museum's mission to include intangible heritage represents a radical change of direction, one that could – if it is taken seriously – have a profound impact on all aspects of museum activity, not least on documentation practice.

### III.1. Defining the Intangible

The idea of Intangible Cultural Heritage (ICH) had already been in the air for some years when in 2003 UNESCO adopted the Convention on the Protection of the Intangible Cultural Heritage. The stated aims of the convention are:

(a) to safeguard the intangible cultural heritage;

(b) to ensure respect for the intangible cultural heritage of the communities, groups and individuals concerned;

(c) to raise awareness at the local, national and international levels of the importance of the intangible cultural heritage, and of ensuring mutual appreciation thereof;

(d) to provide for international cooperation and assistance.

The UNESCO Convention defines intangible heritage as …the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity... This definition is generally understood to require the following criteria:

• Auto-determination (communities and groups define their own ICH)

• Transmission (manifestations and practices are transmitted from one generation to the next)

• Constitutive of identity (the expressions must reflect a strong sense of identity)

• Living and viable (expressions of ICH must be actively pursued, in constant transformation and have a good chance of remaining so).

The Convention lists the following examples of domains of ICH:

(a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;

(b) performing arts;

(c) social practices, rituals and festive events;

(d) knowledge and practices concerning nature and the universe;

(e) traditional craftsmanship

The UNESCO convention foresees a number of measures that are designed to preserve and promote ICH. Articles 12, 16 and 17 relate directly to questions of documentation: Article 12 – Inventories To ensure identification with a view to safeguarding, each State Party shall draw up, in a manner geared to its own situation, one or more inventories of the intangible cultural heritage present in its territory. These inventories shall be regularly updated. Article 16 – Representative List of the Intangible Cultural Heritage of Humanity.

In order to ensure better visibility of the intangible cultural heritage and awareness of its significance, and to encourage dialogue which respects cultural diversity, the Committee, upon

the proposal of the States Parties concerned, shall establish, keep up to date and publish a Representative List of the Intangible Cultural Heritage of Humanity.

Article 17 – List of Intangible Cultural Heritage in Need of Urgent Safeguarding With a view to taking appropriate safeguarding measures, the Committee shall establish, keep up to date and publish a List of Intangible Cultural Heritage in Need of Urgent Safeguarding, and shall inscribe such heritage on the List at the request of the State Party concerned. These provisions clearly make a distinction between the act of identifying and documenting elements of ICH, with a view to safeguarding and the measures needed to ensure that that ICH is in fact preserved. Creating inventories and documenting ICH are seen as a necessary first step towards preservation, not as a means of preservations.

**III.2. Documentation Standards and UNESCO on ICH Documentation**

Current museum documentation standards such as Spectrum,23 the CIDOC Guidelines,24 or ISO 2112725 are the fruit of years of collective effort by museum professionals. Inevitably, most of these standards were conceived well before the UNESCO Convention and ICOM's revised definition of the museum, so support for ICH is not guaranteed. Furthermore, museums wishing to acquire a collections management package generally stipulate respect for one or more of these standards as a requirement. Responding to market demand, companies then use them as an integral part of the software development process. There is thus a serious potential knock-on effect if museum documentation standards are changed to deal with intangible heritage.

Helpfully, UNESCO provides some **guidelines for inventories of intangible cultural heritage**. These include the following elements:

**1. Identification of the element**

1.1. Name of the element, as used by community or group concerned;

1.2. Short, maximally informative title (including indication of domain(s));

1.3. Community(ies) concerned;

1.4. Physical location(s) of element;

1.5. Short description.

**2. Characteristics of the element**

2.1. Associated tangible elements;

2.2. Associated intangible elements;

2.3. Language(s), register(s), speech level(s) involved;

2.4. Perceived origin.

**3. Persons and institutions involved with the element**

3.1. Practitioners(s)/performer(s): name(s), age, gender, social status, and/or professional category, etc.;

3.2. Other participants (e.g., holders/custodians);

3.3. Customary practices governing access to the element or to aspects of it;

3.3. Modes of transmission;

3.4. Concerned organizations (NGOs and others).

**4. State of the element: viability**

4.1. Threats to the enactment;

4.2. Threats to the transmission;

4.3. Availability of associated tangible elements and resources;

4.4. Viability of associated tangible and intangible elements;

4.5. Safeguarding measures in place.

**5. Data gathering and inventorying**

5.1. Consent from and involvement of the community/group in data gathering and inventorying;

5.2. Restrictions, if any, on use of inventoried data;

5.3. Resource persons(s): name and status or affiliation;

5.4. Date and place of data gathering;

5.5. Date of entering data into an inventory;

5.6. The inventory entry compiled by….

**6. References to literature, discography, audiovisual materials, archives.**

How such a documentation can be a part of development and specifically a combination of nature -culture based value based development, the UNESCO framework for cultural statistics published in 2009 serves as a guideline.

## III.3. UNESCO FRAMEWORK FOR CULTURAL STATISTICS (FCS), 2009

The framework for cultural heritage and sustainable development:

### A. Concepts and Structure

Strategic Sustainable development Objectives:

- Inform, make aware, educate, innovate
- Reduce and manage risks to improve health, safety and the environment
- Produce and consume Responsibly
- Increase Economic Efficiency
- Address Demographic Changes
- Practise Integrated Land Use and Development
- Preserve and Share the collective Heritage
- Promote Social Involvement
- Prevent and Reduce Social and Economic Inequality

The legal and policy institutions of cultural regulation and promotion were developed before the growth of cultural industries. As such, these institutions are ill equipped to meet present challenges. A key part in developing appropriate policy responses is having a robust evidential base. Cultural mapping documents that draw on statistical sources to analyse the cultural sector are a vital part of this process. Cultural policy developed as ‘cultural industries’ policy allows for

the development of a sectoral and economic perspective. A consequence of this is that cultural policy should consider the cultural industries. In order for the FCS to arrive at a definition of culture for statistical purposes, two main aspects were considered: Concept of the "Cultural Domain": The definition of a cultural domain may begin with a number of industries (commonly termed collectively as cultural industries) since these can be formally defined using existing international classifications. A domain can also include all cultural activity under the appropriate heading, including informal and social activities. For example, cinema statistics can include attendance at commercial cinemas and commercial film production, but they can also include home movie production and viewing. Such informal and social activity, while central to cultural activity, is more difficult to define using current statistical instruments and so requires other methodological development under the FCS.

From the perspective of the framework, a domain includes all related activities, whether economic or social. Creative-Cultural debate:

Many countries have used the term 'creative' to describe these industries, but many industries within a creative 'sector' may not be creative. The definition and measurement of creativity is in itself subject to much debate. Creative industries usually cover a broader scope than traditional artistic domains with the inclusion, for example, of all ICT industries or research and development. The framework addresses this issue by allowing the inclusion of some specific creative industries (design and advertising) as a separate domain. The pragmatic definition of culture used in FCS is based on the representation of culture by domains for which the purpose is to measure cultural activities, goods and services that are generated by industrial and non-industrial processes. Cultural goods and services encompass artistic, aesthetic, symbolic and spiritual values. The characteristics of cultural goods and services differ from other products because their system of valorisation, which includes a characteristic irreproducible, is linked to its appreciation or pleasure.

Cultural goods convey ideas, symbols and ways of life, some of which may be subject to copyrights. Cultural services do not represent material cultural goods in themselves but facilitate their production and distribution. For example, cultural services include licensing activities and other copyright-related services, audio-visual distribution activities, promotion of performing arts and cultural events, as well as cultural information services and the preservation of books,

recordings and artefacts (in libraries, documentation centres, and museums). Most of these goods and services are subject to copyright. Cultural activities embody or convey cultural expressions, irrespective of the commercial value they may have. These activities may be an end in themselves or they may contribute to the production of cultural goods and services (UNESCO-UIS, 2005).

## B. DEFINING CULTURAL DOMAINS

The FCS cultural domains are defined as follows:

### A. Cultural and Natural Heritage

The domain Cultural and Natural Heritage includes the following activities: Museums, Archaeological and Historical Places (including archaeological sites and buildings), Cultural Landscapes, and Natural Heritage. Cultural Heritage includes artefacts, monuments, and groups of buildings and sites that have a diversity of values including symbolic, historic, artistic, aesthetic, ethnological or anthropological, scientific and social significance. Cultural Landscapes represent combined works of nature and by humans, and they express a long and intimate relationship between people and their natural environment (UNESCO, 2007).

Natural Heritage consists of natural features, geological and physiographical formations and delineated areas that constitute the habitat of threatened species of animals and plants and natural sites of value from the point of view of science, conservation or natural beauty. It includes nature parks and reserves, zoos, aquaria and botanical gardens (UNESCO, 1972).

Activities related to cultural and natural heritage encompass the management of sites and collections that have historic, aesthetic, scientific, environmental and social significance. Preservation and archiving activities undertaken in museums and libraries are also part of this category.

A Museum is defined as a “non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment” (ICOM, 2007). Other forms of museums included in this domain include living museums, which contain objects that are still used for rituals or sacred

ceremonies by the communities and virtual museums, which are those represented in an electronic form such as a CD or on an Internet site.

**B. Performance and Celebration**

Performance and Celebration include all expressions of live cultural events. Performing Arts includes both professional and amateur activities, such as theatre, dance, opera and puppetry. It also includes the celebration of cultural events – Festivals, Feasts and Fairs – that occur locally and can be informal in nature. Music is defined in this domain in its entirety, regardless of format. As such, it includes live and recorded musical performances, music composition, music recordings, digital music including music downloads and uploads, and musical instruments.

**C. Visual Arts and Crafts**

Visual Arts are art forms that focus on the creation of works, which are visual in nature. They are intended to appeal to the visual sense and can take many forms. Although, it is acknowledged that some contemporary visual arts may include multidisciplinary art forms such as 'virtual art'; these art forms are included in domain E. Audio-visual and Interactive Media.

The Visual Arts and Crafts domain includes Fine arts such as paintings, drawings, sculpture, Crafts and Photography. Commercial places where the objects are exhibited, such as commercial art galleries, are also included in this domain. The FCS adopts the International Trade Center (ITC) and UNESCO definition of Crafts, or artisanal products, described as "those produced by artisans, either completely by hand or with the help of hand-tools or even mechanical means, as long as the direct manual contribution of the artisan remains the most substantial component of the finished product. The special nature of artisanal products derives from their distinctive features, which can be utilitarian, aesthetic, artistic, creative, culturally attached, decorative, functional, traditional, religiously and socially symbolic and significant" (UNESCO-ITC, 1997). UNESCO (UNESCO-ITC, 1997) has identified six broad categories of artisanal products based on the materials used: Baskets/wickers/vegetable fibre-works; Leather; Metal; Pottery; Textiles and Wood. The guide also identifies complementary categories comprising materials in craft production that are either very specific to a given area, or rare, or difficult to work, such as stone, glass, ivory, bone, shell, mother-of-pearl, etc. Extra categories are also identified when different materials and techniques are applied at the same time and refer to decorations, jewellery, musical instruments, toys, and works of art. Many crafts objects are produced industrially; nevertheless,

FCS considers the products, which have a traditional character (pattern, design, technology or material) as part of the FCS. Contemporary crafts are not in Visual Arts and Crafts, but are included in Domain F, the Design and Creative Services domain.

**D. Books and Press**

This category represents publishing in all its various formats: Books, Newspapers, and Periodicals. This category remains the same as in FCS 1986 (UNESCO, 1986) but it also includes the electronic or virtual forms of publishing such as online newspapers, e-books and the digital distribution of books and press materials. Libraries, both physical and virtual, are included in this domain as are Book fairs. Printing is not normally included in cultural classifications, or in definitions of cultural industries, and is not a cultural activity in its own right. However, according to the production cycle model, printing would be included as part of the production function of the publishing industry. In this way, the FCS includes printing activities that have a predominantly cultural end use. The difficulty arises when attempting to distinguish between these printing activities using the existing statistical classification systems. Generally, printing activities related to the publishing industry are included within the Books and Press domain as a production function of publishing, while Other printed matter – the printing of business supply catalogues or 'quick' printing – is excluded. FCS recommends placing these related printing activities in equipment and supporting materials.

**E. Audio-visual and Interactive Media**

The core elements of this domain are Radio and Television broadcasting including Internet live streaming, Film and Video, and Interactive Media. Interactive Media cover video games and new forms of cultural expressions that mainly occur through the Web or with a computer. It includes online games, web portals, websites for activities, which relates to social networks such as Facebook, and Internet podcasting such as YouTube. However, Internet software and computers are considered to be infrastructure or tools and, for the production of interactive media content and should be included in the transversal domain Equipment and Supporting Materials. Interactive media and software are important fields of activity. While many interactive media products and services have a cultural end use (computer and video games, interactive web and mobile content), the same cannot be said for the software industry. Interactive Media is considered by the FCS to be part of the Audio-visual and Interactive media domain. In practice,

this will depend on the classification system used and its ability to separate interactive media activities discretely from mainstream software and telecommunications activities.

The Central Product Classification (CPC) allows for some, but not all, interactive media activities to be identified. When activities cannot be identified discretely in the CPC, or in other classification systems, these activities should be included as part of the transversal domain Equipment and Supporting Materials. Interactive Media can be defined as being interactive when either

(1) two or more objects have an effect on one another;

(2) the user can effect a change on an object or within the environment (users playing video games);

(3) they involve active participation of a user; or

(4) there is two way effect as opposed to a one way or simple cause-effect (Canadian Heritage, 2008) Video games and their development (software design) are also included in this category because they represent an interactive activity.

**F. Design and Creative Services**

The Design and Creative Services domain did not exist in the 1986 FCS (UNESCO, 1986). This domain covers activities, goods and services resulting from the creative, artistic and aesthetic design of objects, buildings and landscape. The domain includes Fashion, Graphic and Interior Design, Landscape Design, Architectural and Advertising Services. Architecture and Advertising are part of the core cultural domains, but only as services. The primary purpose of architectural and advertising services is to provide a creative service, or an intermediary input, into a final product that is not always cultural. For example, the final product of creative advertising services may be a commercial advertisement, which is not a cultural product itself, but is generated by some creative activity. In order to avoid double counting, decisions are made to categorize some design activity into other categories rather than in domain F. For example, all buildings that are included as part of heritage are already considered in the domain A, Cultural and Natural Heritage, while Interactive design media content is included in Domain E, Audio-visual and Interactive Media. Transversal domains Although these domains can stand alone as independent domains, they are considered transversal because they can be applied across the other cultural

domains. The Intangible Cultural Heritage domain is considered entirely cultural while the remaining transversal domains namely Archiving and preserving, Education and Training and Equipment and Supporting Materials are partially cultural because these domains contain elements and activities that are cultural and thus are of interest and importance to culture and the FCS.

**C. Intangible Cultural Heritage (Transversal cultural domain)**

The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003b), defines Intangible Cultural Heritage (ICH) as the "practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage" (Art. 2). The ICH is traditional and living at the same time. It is "transmitted from generation to generation", and "constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity" (Art. 2). A unique feature of ICH is that it can only be defined as such when a community recognises it as part of its heritage. In other terms, there is nothing intrinsic in the expression or practice itself that would allow outsiders (governments, statisticians, researchers) to define it as intangible cultural heritage. The identification as well as definition of intangible cultural heritage therefore rests with the communities, groups, and where appropriate, individuals, that create, maintain and transmit such heritage. Intangible heritage cannot be considered as a discrete domain of cultural activity or production, but rather it can manifest itself across all the FCS cultural domains. For example, ICH can be reflected in crafts or performing arts. For this reason it is presented as a transversal domain.

Several non-exhaustive cultural practices and activities in which intangible cultural heritage can be manifested include:

a) oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;

b) performing arts;

c) social practices, rituals and festive events;

d) knowledge and practices concerning nature and the universe; and

e) traditional craftsmanship.

Behind this new domain of ICH lay many years of research undertaken by UNESCO on the functions and values of cultural expressions and practices. It paves the way for new approaches to understanding, protecting and respecting our cultural heritage – involving the recognition of communities and groups as those who identify, enact, recreate and transmit the intangible heritage. Archiving and Preserving (Transversal domain) Archiving represents the collection and repository of cultural forms (movable objects and intangible) for the purposes of preserving for posterity, exhibition and re-use (e.g. the preservation of historic sites and buildings, sound archives and picture libraries).

Preserving relates to the conservation or preservation and management of particular cultural and natural properties. Archiving and preserving activities can take place in each of the cultural domains (an author's manuscript, the first performance of a work, a concert/exhibition programme).

Archival material is also a reference point, which can serve as inspiration for new creation. The archiving and preservation components of fine arts, crafts, design, architecture, publishing and audio-visual industries can serve in turn as creative inspiration for new production. For example, historic houses preserve (and exhibit) architecture; museums and galleries conserve (and exhibit) paintings, sculpture, jewellery and a wide array of other artefacts whose value resides principally in their design attributes (e.g. everything from furniture to cars); while archives preserve original documents such as manuscripts, photographs, books, films and radio recordings.

**D. Education and Training (Transversal domain)**

FCS does not consider Education in its entirety, but only when it is a means of transmission of cultural values or cultural skills. Learning activities support the development, understanding and reception of culture, including processes of critique (e.g. art and dance schools, literary criticism). Education is the process by which culture is transmitted between generations. It is also the means whereby people learn to appreciate or form value judgements (e.g. a critique) about cultural activities or products. Education is a process of socialisation by which culture is imparted and develops creativity that can challenge the existing cultural norms.

## 4. PROJECT REPORT IV.

## A COMPREHENSIVE DISCOURSE ON GUJJAR, BAKARWALS, GADDIS, CHAUPANS, BOT, DARDSHEEN AND SIPPI OF JAMMU AND KASHMIR

Jammu and Kashmir constitution has notified twelve communities as the scheduled tribes. Among them eight communities: Balti, Beda, Bot, Brookpa, Changpa, Garra, Mon and Purigpa, were given this schedule tribe status in 1989. Under the constitution of Jammu and Kashmir, other four communities like Bakarwals, Gujjars, Gaddis and Sippis were included as the scheduled tribes in 1991. The total population of all these scheduled tribes in the Jammu and Kashmir were counted officially for the first time during the census 2001, recording the population of 1,105,979. The schedule tribe shares 10.9 per cent of the total population of the state and 1.3 per cent of the tribal population of the country as per census 2001.

The total population of these scheduled tribe as per census 2011 accounts 14,93,299. Among them 7,76,257 were males and 7,17,042 were females. The schedule tribe shares 11.91 per cent of the total population of the Jammu and Kashmir as per census 2011. In the state of Jammu and Kashmir, there are three provinces: Jammu, Kashmir and Ladakh. Most of these tribal groups are found in Ladakh province of the state. However, the Gujjar and Bakarwal tribes are mainly present in the districts of Poonch, Rajouri and Kathua of the Jammu province, and in Kashmir province they are mostly extended in Anantnag, Baramulla, Pulwama, Kulgam and Kupwara districts.

Nothing can be said with certainty about the origin and rise of the Gujjars and Bakarwals. It is evident from various theories and hypothesis that they are ancient tribes of India. It is generally believed that these people migrated to India before 6th century AD from central Asia and settled in Gujarat and Rajasthan.

During 7th century, a devastating drought which occurred in Rajasthan and Gujarat forced the Gujjars to migrate to the Himachal Pradesh, Uttar Pradesh, Haryana and other Himalayan areas. According to Anthropologists, Gujjars are prominently present in every part of the north western India from the Indus to Ganges and from Hazara mountains to the peninsular Gujarat. In Jammu and Kashmir, Gujjars and Bakarwals are the third largest tribal groups, and are spread throughout Jammu and Kashmir. They were not present in Ladakh but some of them migrate along with their flocks of sheep, goat and cattle to Dras area of Ladakh.

According to Anthropologists in Jammu and Kashmir, transhumant Gujjar tribe is divided into two distinct groups; members of the first group are called "Dodhis" they earned their name as they are specialized in rearing buffaloes and selling milk (Dudh). They are living in bans (forests) for that reason; they are also known as Banishers (the residents of forests). Those belonging to the other group are referred to as "Bakarwals." The Bakarwals keep large herds of bakri (goats) and that is why they are called Bakarwals.

The classification of transhumant Gujjar groups is based on their types of animals and animal products which they are using for their economic pursuits. The Bakarwals rear goats and sheep, whereas the Baniharas rear buffaloes. Thus, Bakarwal tribe is a subgroup of Gujjar tribe. Bakarwal tribals are basically pastoral nomads which are rearing goat and sheep in order to accomplish their livelihood goals. The Bakarwal tribe is also known as Dhanger in several parts of India. In Jammu and Kashmir, Bakarwals are spread in all the three provinces: Jammu, Kashmir and Ladakh. In Kashmir province they are mostly present in Anantnag, Baramulla, Pulwama, Kulgam and Kupwara districts.

The major concentration of Gujjars and Bakarwals is found in Jammu, Poonch, Rajouri, Uri, Udhampur, Anantnag, Ganderbal, Narang, Daksum, and in the remote areas of the Jammu and Kashmir. Several of Gujjars and Bakarwal tribals have started developing land connections; they are basically livestock rearers and a section of Bakarwals regularly oscillates between the southern slopes of the Siwaliks and the Margs (Alpine-pastures) of the Central Himalayas. In Jammu and Kashmir State, Gujjar tribals are classified into two groups, on the basis of their occupations and settlements. First ones are the cultivators who have settled themselves in the side valleys, and the other group of Gujjars, who are moving seasonally from one grazing land to another, typically to lowlands in winter and highlands in summer with their livestock flocks. The

second group is further sub-divided into two groups: Dodhi-Gujjars (milk-man) and Bakarwals Gujjars (who rear sheep and goats).

Locally the dwellings of the Gujjars and Bakarwals are known as Kothas and Bandis. It is generally made of mud and wood. Rearing of cattle, horses, goats and sheep is their main occupation. Although they live on products of their livestock, some of them cultivate little maize on the slopes in the narrow valleys with spade and hoe. The assets and resources important to them are pasture lands, migration routes and water-resources. These resources and assets are owned commonly by the tribes and maintained collectively. They have a subsistence type of economy and they try to produce everything which they need to fulfil their basic needs.

The tribal populace of India inhabiting different regions of the country can be extensively categorized into six zones, namely, North eastern region, Himalayan region, Central region, western region, southern region and the island region. Among these six zones or regions, the Himalayan Region, comprises parts of hilly tracts of West Bengal, Tarai areas of Uttar Pradesh, Himachal Pradesh, and Jammu and Kashmir. The most important tribal groups of this geographical area include Garos, Lepchos, Changpas, Paharies, Assures, Lohars, Rajis, Gaddis, Kinnar, Pangwal, and Gujjars and Bakarwals. As tribal pastoral communities of Jammu and Kashmir is the subject matter of the present study, a comprehensive description about the tribal groups like Gujjars and Bakarwals, Gaddis, and Paharies.

**IV.1 Pastoral Communities of Jammu and Kashmir**

India's Jammu and Kashmir state is an abode of alpine pastures and meadows. These alpine pasture lands and meadows form a significant ecological resource and play considerable role in the socio-economy of the State. In mountainous regions, the cultivable lands are usually less rewarding, hence farmers of almost all categories, rear animals like goats, cows, sheep, etc. under sedentary, semi-sedentary and transhumant systems to boost family income. Since centuries these alpine pastures and grasslands have proved heaven for those communities whose main economic resource is livestock rearing. A huge population of Pastoral Gujjars, Bakarwals, Chaupans, Gaddis, Changpas and Paharies since centuries depends directly on the products of the mountain meadows and pasturelands for the herds of livestock maintained by them. The State of Jammu and Kashmir is inhabited by various ethnic groups and communities. Most of the ethnic groups of Jammu and Kashmir live a settled life, while a few live as nomads. In the

category of nomads most arresting are the valiant pastoral Gujjars and Bakarwals. The Gujars and their off-shoot Bakarwals form part of a huge blend of ethnological communities who reside in many bordering parts of the Indian sub-continent and are varyingly known as Garjar, Gujar, Gurjaras, Gojjar and Gurjars etc.

Together, the Gujjars are dispersed over a wide-ranging locale extending from the north-west Himalayas, from the Indus to Ganges, and from Hazara mountains to the peninsular Gujrat. Gurjars are found in small bodies and much scattered throughout eastern Rajputana and Gwalior. The claim of various scholars that the Gujjars have all the time been a roving race is borne out by the prefix "Gujar" to a fat number of place names over an extensive area such as Gujrat, Gujranwala, Gujjar-khan , Gujjar- Garhi, Gujar-garh, Gujjar- Nagar, Gojra, Gurjke, Thokh-Gujri, Gujar -Wali, Gujar -Toor, etc. The origin of Gujjars which is a fine pastoral race is still a matter of debate between historians, anthropologists and scholars of other allied fields. Some of the scholars of the view that the Gurjars or Gujjars are most likely the partial branch of several Eurasian people, along with the Scythians, Georgians and Khazars of the Caspian Sea, who participated in the Scythian maraud of South Asia from 5th century.

B.C.E to the 1st century C.E, and settled in the Gujarat, Punjab and Kashmir region. The word 'Gurjar' in the literary work of India is supported to have appeared in the 7th century AD. According to the famed poet, "Ban Bhat" in his book 'Harshacharita' and the Chinese traveler Huen – Tsang, word 'Gujjar' is evolved from 'Gurjar' which is a Sanskrit term meaning "a gallant, out to mash the foes". With the continuous usage, the word got modified in to "Gojjar" and afterward to Gujjar which is further reputed to have been borrowed or derived from 'Gau-Char' a cow and char (Charana) to graze. As far as the chronological data is concerned, it is affirmed that the Gurjar race came into scene in northern India at the moment of the Hunas raid of northern India20, however, it has not been confirmed that when and how they entered the scenic State of Jammu and Kashmir. There are two view points or schools of thought in this regard. One group believes that the Gurjars are the immigrants from the Central Asia and other group holds the view that the Gurjars are the ancient indigenous inhabitants of Sub-Continent India.

There is no doubt in this fact that Gurjars were once the rulers of North India. They are known in Indian history as 'Gurjara-Pratihara' or 'Imperial Pratihara'. They were among the various

dynasties that arose in North India after the break-up of the Gupta Empire. The Pratihara established a series of principalities in Central and Eastern Rajasthan. The territories which they held at that time was known as Gurjar Desh or Gurjaratra (extends from Taksla to Aravali in the east of river Indus) by these people. The Gurjara Pratihara ruled from 6th to 11th Century and produced great kings of the Indian history. Bhoja-I was the greatest king of this dynasty. The Gurjara-Pratihara dynasty lasted till the first half of 11th Century C.E, when they finally were wiped off from the political map of India.

The Gujjars and their off-shoot Bakarwals, who mainly led a pastoral life are living in considerable number in the State of Jammu and Kashmir are surely immigrants, who migrated to this part of the world from the western regions of India owing to inexorable conditions and political volatility. According to the history of Rajasthan, Gujjars inhabit Jammu and Kashmir State since 3rd Century C.E, to 5th Century C.E. However, there are other lettered men who hold the view that Gujjars entered Jammu and Kashmir State in 10th or eleventh Century CE.

The Gujjar and Bakarwal emigration into the State of Jammu and Kashmir State might have taken place from north Punjab, apparently during the Karkota period (625-885CE) when certain parts of Punjab were included in Kashmir Empire. Since 9th and 10th Century CE, when Gujjars made advent into Jammu and Kashmir State, they have played an important role in the polity and have left deep imprints of their rule. However the Gujjars remained oblivion till 17th century. The Gujjars came into the political scene of Jammu and Kashmir first during the 17th century, when Mughal emperors recognized their services and raised some of them as rulers of Poonch and Rajori and gave Jagirs to some of them. Later, in 1797 CE, a Gujjar Prime Minister Ruh-u-llah Khan Sango of Poonch principality revolted against Rathore Rajas under the patronage of Raja Khan Bahadur of Poonch and nominated his son Amir Khan Sango as the Raja of Poonch. Hence, this was the first Gujjar State in Jammu and Kashmir. Till Maharaja Ranbir Singh's rule (1857-1885 CE), the Gujjars had a dignified status in the society. They had also a good- say in the administration. Although they got dignified place, but they could not improve the conditions of their community as a whole and is still suffering in dilemma of ignorance and backwardness.

**IV.2. Gujjar and Bakarwal**

In Jammu and Kashmir State, the population of Pastoral Gujjars and Bakarwals is scattered almost in all parts of Jammu and Kashmir State. However, their population is highly

concentrated in areas such as Poonch, Reasi, Rajori, Udhampur, Jammu, Keller, Bafliaz, Shopian, Ashmuqam, Tangdar, Kangan, Karnah, Kulgam, Pulwama, Daksum, Pahalgam and Uri. Gujjars and Bakarwals are more traditional and even after close association with other communities of the State from centuries; the GB's have not been touched by their demeanor and fashion of living. On account of their culture, mores and living style P.N.K Bamzai (1973) says that, "the Gujjars" are Rajputs who immigrated from Rajasthan and embraced the Muslim faith" . The GB's by disposition is a matchless tribal class having almost zilch in common with the other ethnic groups of the State. The GB's are the goat, sheep and buffalo raising transhumants who move to and fro in North-Western Himalayas with their herds, in between high and low altitudes in the mountains, plains and the vales of Jammu and Kashmir State.

Usually, the Gujjars of Jammu and Kashmir have been classified in following sub-groups.

1. **Local Gujjar Muqamis:** These sections of Gujjars have adopted sedentary life and are permanent village dwellers, who have adopted agriculture as their profession. The methods and technique of farming adopted by these sedentary Gujjars is primitive and absolutely traditional. Their villages most often consist of ramshackle huts (Kacha houses) known locally by different names, such as, "Kothas", Dhokes" or "Baandi".

2. **Semi-local Gujjars**: These people are also the village residents. The Gujjars of this subdivision are incredibly impoverished as a result of the poor productiveness of the land they farm. After a brief session with agriculture, most of them migrate to other parts of the state or country and work as laborers.

3. **Tribal Gujjars:** Tribal Gujjars are of two types:

a) **Dodhi Gujjars**: In Jammu and Kashmir State this sub-division of tribals Gujjars are popularly called "Binhari Gujjars". This section of tribal Gujjars generally makes their living by rearing buffaloes. Their income is thus generated from milk and milk products. They mostly live in the hill terrains. High concentrated areas of Dodhi Gujjars include Jammu, Udhampur, Kathua and Doda.

b) **Bakarwal Gujjars**: The term "Bakarwal" is borrowed from the Gojri/Urdu/Punjabi/Dogri terms, "Bakra" which denotes goat or sheep and "wal" signifying (one who takes care of).

Notably, the name “Bakarwal” implies high altitude goat herders and shepherds. This section of tribal Gujjars mostly rear sheep and goats and have thus earned the name “Bakarwals”.

The pastoral Gujjars and Bakarwals usually live tents or camps which they anchor in the midst of their cattle and are less bothered of the foul odor which their cattle emit. These tents or camps are usually made of poor sheets of cloth and canvas.

The Bakarwals divide themselves into two sub-classes:

i) **Kunhari**

ii) **Illahiwal**

The reason of this splitting is the difference in dialects which they speak; otherwise the distinction between these two sub castes is very little. Among these, Kunhari Bakarwals are regarded to have journeyed from the vale of Kunhar, Bogadmung as well as Konish, all lying to the north of Hazara. Now a day’s good number of these Gujjars lives in Kalakote of Rajori district.

The Illahiwal sub-tribe of Bakarwals is the immigrants from the western areas of Alai, Nandhar, Rajdnari, Kaladhaka Kohistan and Swat. Illahiwal sub tribe populace are scattered almost in every district of the state in a significant number nevertheless; they are by and large the people of Kalakote, Baramulla, Reasi, Nowshera, Bandipur, Anantnag, Shopian, Tral and Uri etc.

Traditionally the Gujjars and Bakarwals give credence, to a degree, in Patriarchal family set up. The patriarchal superiority still endures but the elongated family system has started dwindling. It is not egregious to locate nucleus families these days.

The Gujjars and Bakarwals of Jammu and Kashmir State, traditionally have asunder themselves into three primary kinship groups i.e., the ‘dera’ (household), ‘dada-potre’ (lineage) and the ‘gotra’ (clan). Among these the ‘dera’ is the fundamental element of societal structure among the Gujjars and Bakarwals. A dera normally inhere five to six people. There is a proper allotment of work among the members of the family. Duties are assigned to family members on the basis of sex and age. A dera generally comes into being when an individual sets up an autonomous household, which happens normally after marriage. Various deras (households) form a pedigree or lineage, locally known as “dada-potra”. This unit usually consists of about two hundred

persons or more than two hundred. The lineage therefore comprises of various heirs and assigns, who shares the common pastures. This progeny unit (dada-potra) is altogether reasonably mighty administrative unit. Each individual lineage has a person in command (Chief) that is accountable for the socio- economic and political actions of his group. The whole population of Gujjar and Bakarwal community of Jammu and Kashmir is divided into a number of Gotras (clans). The members of a clan are the descendants of a common ancestor. The gotra system has been borrowed from their Hindu Gujjars. The Gotra name is often suffixed to their names.

The Gujjars and Bakarwals are often said to have 84 clans or Gotras. In Jammu and Kashmir State few notable Gotras of Gujjars and Bakarwals are, Khattana, Bajjar, Kohli, Awan, Phamra and Mandar. Most of these sections claim their descendents from various Rajput tribes.

The Gujjars and Bakarwals of Jammu and Kashmir are one such community of northern India who has retained their dialect. The dialect of the Gujars is Gojri. Historians are of the view that, Gojri is an offshoot of Indo-Aryan Group of languages. It has close relation with the languages of Jaipur and was akin to Rajasthani. This language was called Gujri in Rajasthan itself. The very fact of the affinity of the Gujari with Rajasthani proves its connection with Rajasthan and the part of the country anciently known as Gurjara-Desa. The Gujjars, however, could speak the languages of the people among whom they lived. The Gujjars in Kashmir valley and Punjab could speak Kashmiri as well as Punjabi fluently. In Jammu, Chamba and Kangra, they spoke Dogri and Kangri languages with equal efficiency. Hence, the Gujjars and Bakarwals within their family and community speak “Gojri”, while communicating with others they use Kashmiri, Punjabi, Hindi, Urdu, Pasto and Pahari dialects such as Kangri and Dogri.

The Bakarwals, of Jammu and Kashmir State, an offshoot of Gujjars speak Bakarwali, a dialect of Gojri. Undoubtedly, Bakarwali is a form of Gojri, but the appreciable matter is that Bakarwali dialect has retained its originality and is comparatively unadulterated owing to the comparative solitudinous of the Bakarwals, who are totally nomads. Utender (1961) is of the view that, “all Gujjars are enjoying a particular tongue (Gujri), which is a Hindi jargon relatively different from the Punjabi or Pashto or Kashmiri. Dren (1975) hold the view that the lingo of Gujjars is not the alike in all places but banks on the realm, they are settled in. According to him, thus, “there are Gujjars in the vale of Kashmir who converse in Kashmiri, at the same time Gujjars who dwell in the middle mountain speak an intermixed dialect of Punjabi or Dogri and Pahari. Hitherto, these

however, have several words specific to themselves". Since their arrival to Jammu and Kashmir State, the dress of both genders of Gujjars and Bakarwals was on the whole plain and simple and to some extent unique from other ethnic groups of Jammu and Kashmir State.

The pastoral Gujjars and Bakarwals usually wear very loose dress, consisting of trousers (Shalwaar), shirt (Kurta), and waist coat. They also wear a unique type of headgear (Turban) resembling that of Pathans, locally known as "Pug". The Kameez of women is usually embroidered. The women folk, young or old are fond of jewelry. Jewelry made of silver is however common. The articles of jewelry mainly constitute choker, finger rings, bangles, out sized ear rings and even wear bangles in their feet. A thick veil on the head falls back to the shoulders. The Gujjar women knit their hair in multiple plaits which hang in front, covering half of the faces. Apart from wearing large print dresses and ornaments the Gujjars and Bakarwals are fond of tattooing as it is calculated as one of the lonesome exquisite creations as particular socio-cultural doctrines and dogmas are emotionally involved to it.

Traditionally Gujjars are landlords and cultivators in which most of them were herdsmen. They are still engaged in traditional occupation of rearing buffaloes and the sale of milk and other milk products. Their gains are derived chiefly from the sale of ghee, or refined butter, curd, milk, the production of which engages them incessantly all through their sojourn in the summer pastures. However those Gujjars and Bakarwals who are living sedentary life in villages, besides rearing animals, are practicing agriculture on a large scale.

The Gujjars and Bakarwals though less advanced in arts and crafts still displays a special amalgamation of fairness and simpleness in their arts and crafts. Their embroidery skills are thoroughly put to use on almost every available article they possess.

Gujjars and Bakarwals of the state, in terms of culture are to great extent depicted by dancing, sacred rites, manners and customs etc. The tribal GB's have very strong inclination towards religion.

Principally, the Gujjars were Hindus, while the populace of Gujjars and Bakarwals residing in the State of Jammu and Kashmir are mostly converted to Islam. They accept and observe the basic principles of Islam. Within the limits defined by the basic tenets of their religion, the Gujjars and Bakarwals are free to develop and expand their rituals, rites and ceremonies. Among Gujjars and the Bakarwals of the State, fairs and festivals have an incomparable taste and charm

of their own. Among the Muslim Gujjars and Bakarwals Idul, Urs and Ziyarat are occasions of celebration. Like all Muslims throughout the world, the Gujjars and Bakarwals celebrate two Ids in a year i.e. Idul-Fitr and Idul-Azha. The 'Urs' (or Ziyarat) is a typical festival, held annually at the shrines of Muslim saints on their death anniversaries.

The Gujjars and Bakarwals like the Asian people in general visit the shrines of saints and consider it obligatory. Different groups of Gujjars and Bakarwals have their fidelity with the Saints of those localities wherein they travel.

They are the tribes who strictly follow old traditions and customs. From the birth of a child to the death, hundreds of rituals are performed by these communities. Some of them are religious in nature while most are traditional having no or less affinity with religion. Most of the GB's of the State are still abide by the habit of early marriages. Usually, damsels are wedded at an age of 14 - 15 years and males at 17-18 years. They are also to great extent superstitious in nature. The Gujjars have common and collateral ties with those Gujjars residing in other part of the country. They have common history, culture, beliefs and customs, languages and ethnic affinities.

Although the Gujjars and Bakarwals have differences in the various socio-cultural aspects yet, the unity and oneness among Gujjars and Bakarwals is visible as and when they perform some big tasks like reaping the grass, hoeing the maize crop, pulling the huge wood scants, laying the roof of the Kacha houses which is not possible for a single person to perform. This sense of sympathy has been inherited generation after generation and is still present amongst them. In brief, the Gujjars and Bakarwals have a systematic social life. They are perhaps the only community which has preserved and maintained their originality in every socio-economic aspect since times immemorial. However, they spend a pathetic life due to number of problems in their life. Apart from Gujjars and Bakarwals, there are other communities in Jammu and Kashmir State, who are engaged with Pastoralism. Although their population is not as much as that of Gujjars and Bakarwals, still they occupy an important position among various ethnic groups prevalent in the State. Among the other pastoral communities of Jammu and Kashmir following are notable:

**IV.3. Gaddis**

The word Gaddi means 'The Cushion' or 'the seat'. If we accept this theory, then idiomatically Gaddi means "The throne" or "Seat of power". The Gaddis had the belief that Lord Shiva had

granted the hills of Jammu and Kashmir and Himachal Pradesh to their community to rule over. According to another view, the word Gaddi is said to be derived from the Sanskrit term 'gaddar' meaning a sheep. Hence, Gadderan (a tract of mountainous country with ill-defined boundaries lying on both sides of the Dhaula Dhar) means the sheep country.

This pastoral community is mainly found in the State of Himachal Pradesh however a big chunk of this community can be found in the State of Jammu and Kashmir also. The Gaddis are an agricultural-cum-pastoral semi-nomadic tribe indigenous to the Barmour Wazarat of former Champa state. From Gadderan they have spread out to other parts of Himachal Pradesh and Ramban Kishtwar and Bhaderwah districts of Jammu. Like Gujjars and Bakarwals, the Gaddis possess large flocks of sheep and goats, which are their main source of income and wealth.

However, it is claimed that the life style of these Gaddis is not half as nomadic as that of Gujjars and Bakarwals. Regardless of the fact that the Gaddis go up hill in summer and come down to plains in winter along with their flocks of sheep and goats, it does not make them the Hindu kinsmen of the Gujjars and Bakarwals. The most charming part of Gaddi culture is their religious life and their deities, appealing rituals, festivals. Gaddis are Hindus, weighs on the worship and devotion of Lord Shiva. Apart from Lord Shiva, Gunga Devta holds a prominent position among the deities worshipped by Gaddis. The other most prominent folk deities of the Gaddis are Basant Devi (Bhaderwah), Shank pal, Kailang Baba (Ramban), Dhoula Mata (Bani/ Basholi) etc. The Gaddis have their own dialect, known as "Gaddi".

Like other tribals and Pastoral communities, Gaddis too have their own traditions. Traditionally, the Gaddi male folk wear a long 'Choga' (loose gown) which goes down to their knees and is tied at waistline with 'Dora' (rope) and tight 'Pajama' (Trousers). The head is covered with a Khadi cap, which is one of the peculiarities in their dress. Alike Gujjars and Bakarwals of Jammu and Kashmir State, the family system of Gaddis of State is chiefly nuclear, patrilineal, patrilocal and patriarchal. Though endogamy is the rule of marriage at the community level but exogamy at the gotra level is also practiced. Heterogeneous village panchayats not only exercise social control but also help in implementing the developmental work in villages.

**IV.4. Chaupans**

The shepherds of Kashmir valley are known as Chaupans or Pohl. The term Chaupan is composed of two words, i.e. 'Chou' meaning four and 'Pan' meaning 'keeper', i.e. keepers of

four leg animals. Muslim Choupan community of Kashmir valley shares similar pattern of migration as that of Gaddis. The Chaupans are almost scattered all over the valley of Kashmir with their maximal concentration in Harwan and Dargah of district Srinagar. Like other Kashmiris, the Chaupans speak 'Kashmiri' among themselves and with others in plains and communicate in Gojri or Pahari when come in contact with Gojri or Pahari speaking communities. Family system of the Chaupans is predominantly nuclear and patrilocal. Intermarriage is the rule of marriage at the community level. The Chaupans of Kashmir profess Islam. Most of them belong to the most popular Sunni Sect of Muslims.

**IV.5. Dard/Shina/Broq-Pa/Drok-Pa**

As per the Census of India 2011 the total population of Brokpa, Drokpa, Dard and Shin tribe in the state is 48,439. In combination they constitute 3.24 per cent of the total tribal population of the state. The demographic numbers of "Brokpa, Drokpa, Dard, and Shin" are clubbed together in the Census. These groups can be for jointly referred as Dards. In the district of Bandipore there are 19,817 members of "Brokpa, Drokpa, Dard, Shin" tribe which accounting for 40.91 per cent. The word "Dard" has a long history and the people who bearing the name are very ancient tribe who are spoken of in the Sanskrit literature as Darada. „Kalhan' in his book „history of Kashmir' entitled the Raj-Tarangini, refer to them (Dardh) under the name of Darads or Darads, and mention them as inhabiting the country where we now find the Shin who are present day still called Dardhs (c.f. Nagendra 1997). To the Greek and Roman writers, the word had a wider application and included not only the predecessors of Shin/Dard, but the whole mountaineers‟ tract between the Hindukush and the frontiers of India. In the words of Litener, Dards belong to Aryan stock; He visited Dardistan in 1866, and having supplemented his inquiries of that time by investigations into Dard dialectic and customs made through men of the race whom he gathered round him at Lahore. While Ray also endorses this statement by saying that the Dardic Aryans parted from the Aryan mass just after their entrance into India. Dardic Aryans than colonized Pamir region from where they spread to Chitral and Gilgit. At present they are concentrated in Dardistan (Dardesa), especially in the catchment areas of Kishanganga north of Sardi, Gurez and Tulail (c.f. Sharma 2003). Herodotus was the first to write about the Dards. Dard is a group of people predominantly found in the northern areas and North West frontier province of Pakistan and in the Indian state of Jammu and Kashmir. The word "Dard‟ has a long history and the people who bear the name are very ancient, who are referred as Darada in Sanskrit literature. The

Greeks and Romans included in the Dard country the whole mountainous tract between the Hindukush and the frontier of India (Sharma 2001) The existence of the Dardhs as a separate race , as well as something of their language, have for good many years been facts within the reach of readers of travels; but the information made know about them has till lately been extremely meagre (Sharma, 2003). Dardhistan was a country of Dardhs comprising the whole of Chitral, Gilgit, Hunza, Nagar, Punyal, Yasin, Koh, Gazar, Ashkoman, Chilas, Astor, Iskardu, Gurais and Kargil, Including the Indus Valley from Bunji to Batera, the Kohistan Malazai. In fact their major area of concentrations or their homeland is in Dardhistan now in Pak occupied Kashmir (Fida 2002). Leitner called Shina speaking tribes of Gilgit, Chilas and Astor areas down the Indus from Ladakh as Dards. Dard is an Aryan race inhabiting the different areas of the state; in spite of interaction with other ethnic group they have been able to retain their cultural identity (Hassnain 2001). Leitner agreed in the name of Dardh to the Shina speaking tribes of Gilgit, Chilas and Astor areas down the Indus from Ladakh; beyond Baltistan. The Chak dynasty last ruled Kashmir before its conquest by the Mughals. Dardh is an Aryan race inhabiting in different areas of the state, in spite of interaction with other ethnic group they have been able to retain their cultural identity (Usha 2001).

Shina is spoken over a vast area of 12,352 square miles. Dardhistan starts from Tragbal Bandipora and its boundaries extend beyond Pamir Badakhshan, on other side its boundaries are up to Dras Kargil. On west its boundaries extend up to Peshawar via the Valley of Kagan (Rizvi 1993:12). Famous silk route traverses through the whole of Dardhistan, Gurez Valley also falls along the same. Presently only Gurez, Tilal, Chanderkote and Drass areas are in J& K State and all the other areas are either in the direct control of Pakistan or under Chinese occupation (Arbuthnot 1992). The Broq- pas are divided into a number of patri-lineages (gatti) which were exogamous in the past. These gattis play a role in re-locating economic resources like land and water and in regulating socio-cultural activities. Their society is stratified into Sheikhs (priestly class); Rom or Raj Ram (ruling class), Shin (peasants) and Dom (artisan group) in order of hierarchy, cousin marriages, except with the mother‟s sister‟s children are allowed. Levirate, both Junior and Senior, is allowed. The boys marry at the age of twenty years and girls at eighteen years. Bride price (mahr) is payable in cash to the wife. The remarriage of divorcees, widowers is allowed. Mutta marriages are on the decline and there is an increasing emphasis for permanent marriages (nikah –e -daimi). Extended families outnumber nuclear families but the

present trend is towards the latter. Sons and daughters enjoy the right to inherit parental property in an unequal ratio. The Broq-Pa women participate in all the socio-economic pursuits of the family. Their high status is indicated by the large amount of bride price demanded by their parents. Pastoralism blended with trade was their traditional means of livelihood. It has now been replaced by agriculture and labour - intensive activities. Most of the people own land. The Patri-clan (gatti) owns the land, and divides it among the constituent families. The Kargil market, where transformations are made in cash, is fully regulated and provides all the facilities to the people. Landlessness is on the increase due to many artificial and natural factors. The people do odd jobs for the Indian armed forces and also work in the plains during the winter months. The court of elders (Barre- Adaalat) headed by the village chief (Nambardar) is responsible for the maintenance of social control. The chief is assisted by Motbars, Wazirs and Kotwars. Most of the Brok-Pas are Shia Muslims. Their sacred centres are Karbala, Najaf Ashraf, Jannatu Baqi, Samra, Kazmain, Mashhad and Qum. Sheikhs and Akhuns are their sacred specialists- they conduct the life cycle rituals and show the path of righteousness; some of them also give charms (Taviz) for protection against ailments. Eid and the birth and death anniversaries of Prophet Mohammed and his descendants are celebrated. Moharram is also observed with solemnity (Singh 1997.pp.201-02). The Broq-Pa interacts with the Doms, Baltis and Buddhists. However, no cooked food is acceptable to them from non- Muslims but other communities have no abjection in accepting food and water from them. They share water, places of worship and graveyards with other Muslim groups. Artisan groups render their services on payment of cash. Political leadership has emerged at the local level in recent times. Their attitude towards the formal education of boys and girls is positive. Also their attitude towards modern medicare is favourable but such facilities are scarce in villages. Couples prefer big families and do not favour family planning. The natural streams are the main source of drinking water. The only employment opportunity available to them is provided by the defence services which hire them as casual daily wage labours. They listen to the radio but newspapers do not reach their villages. However, the people read theological literature supplied by the religious centres. Irrigation facilities are availed of through artificial aqueducts (Kuhls). The cultivators only use organic manure. Ration facilities are availed of. They do not have a favourable attitude towards saving in the banks as taking interest deposits is prohibited (haram) under Islamic tenets (Eichstedt 1923).

**IV.6. Boto**

Bots are mainly in Ladakh After the Gujjars, the largest tribal community of Jammu and Kashmir is that of the Bot or the Boto. They are ethnically and linguistically related to the Tibetan people. The name Bot or Boto is derived from Bod, the classical name of Tibet. The Bot, with slightly varying names, inhabit many parts of the Himalayan region. In Jammu and Kashmir, they are mostly concentrated in Ladakh. Of 96,698 Bots (or Botos) counted in the State in 2001, 77,662 were in Leh (Ladakh) and 16,499 in Kargil. Another 1,720 of the Bots were in the adjoining Doda district and 453 in Baramula. As seen in Map III below, there are also considerable numbers of the related tribe of Bhot or Bodh in the neighbouring districts of Himachal Pradesh, especially in Lahul & Spiti and Kullu. They are predominantly Buddhist of 91,495 Bots counted in 2011, 86,155 are Buddhist. Buddhists thus form more than 94 percent of the Bots. The remaining population of Bots is almost entirely Muslim. In 2011, there are 4,526 Muslims among them forming nearly 5 percent of the Bots.

Also known as Ladakhi Bodh, Ladakshpa, they are divided into groups such as Gyalpo ( rulers), Kahlon (ministers), Mangriks (farmers), Riingan ( Lower occupational groups), sergar (goldsmiths), Gara (Ironsmiths), Mon (musicians) and Beda (Musicianscum-beggars) in that order of hierarchy. Each of the above group is entitled to a specific seat at public and religious functions. They live in the Zanaskar and Nubra regions of Jammu and Kashmir and in Lahul-spiti in Himachal Pradesh. High mountains, scanty rainfall, copious snow and semi-arid plateau landform are the physical and climate characteristics of their habitat. They speak in Ladakhi, a language belonging to the Bhotia group of the Tibeto-Burman family of languages, amongst themselves, but converse in Urdu and Hindi with outsiders. They use the same script. They can be identified by their prayer flags, caps, charms, amulets and the long plaits made by the men. They are non-vegetarians who eat Yak but the Lama avoids doing so. Barley and wheat are their staple food, mustard oil is the cooking medium and apricot oil is used to burn lamps in Gompas. Of late, they have developed a taste for rice. Alcohol beverages (chang and arrakh) are drunk on festive occasions but tea, both salty (gur-gur) and sweet (Lipton) is drunk every day (Singh 1993.p.193).

The Bodh practise adult marriage. Marriages are generally fixed through negotiation, service or courtship. A skirt (sulma) is the sign of a married woman. Dowry is paid in kind. The rule of residence after marriage is patrilocal. Compensation for divorce is paid in kind to the aggrieved party and remarriage for both sexes is permissible. The Bodh allow junior sororate and Junior

Levirate. Phasphun (a brotherhood pool, the members of which render their services at the time of marriage and death) exogamy was observed in the past, but now they allow intra-Phasphun marriages, Adelphic polyandry is still Practised. The joint polyandrous familial setup (Khangsoo) is common though the spread of modernity is working in favour of a monogamous familial setup. Previously only the eldest sibling inherited parental property but these days unigeniture is the practice and the eldest son succeeds to the authority of his father. The Bodh women participate in all socio-economic activities and are employed in white- collar jobs (Singh 1997.p.193). Land owned individually, is the Bodh‟s primary economic resource and agriculture is the primary occupation, though some of them are landless. The subsidiary economic resources are handicrafts, fruit orchards, small scale industries, wood carving and transportation. Their dependence on the regulated market is absolute. A committee of village elders headed by the Goba exercises social control and settles family disputes, issues relating to divorce, sharing of water, collection of livestock tax and intercommunity disputes. The fines imposed are paid in cash now, though previously they were realized in the form of food grains. The members of the Goba are given seats next to the mobility in public gatherings and are invited to all marriage ceremonies irrespective of religious faith and kinship relations. The lamas pray and meditate for the welfare of the community. Perform life cycle, rituals, impart religious training to children, participate in mask dances and perform therapeutic practices. The major Bodh festivals are the Buddhists New Year, the birth anniversary of Shakapa, Buddha Purnima and Dosmoche. Kushak Bakula led this community to bring about a number of reforms; alcoholism was curbed, animal sacrifice prohibited and efforts were made to improve the literacy level. Polyandry too was declared as an undesirable practice. Lamas are proficient in drawing, painting, carving and engraving. The Kesar epic and Jataka songs keep their oral traditions alive (ibid 1997.pp.193-94)

The Muslim butchers supply mutton to the Bodh as the latter desist from killing animals. The Buddhists accept water and food (cooked and raw) from the Muslim Argons too accept these from the Buddhists and the Baltis. There is no restriction on accepting dry rations from Bodh. Connubial norms necessitate conversion from one faith to another. Religious brotherhood (Chusour) exists between the Shey and Hemis monasteries. King Jameya Namgyal appointed a number of Muslim occupational groups to render services to his subjects. The Muslim Mons plays music at the monasteries. A form of patron – client relationship (Lasna) with the neighbouring groups existed in the past. The Bodh‟s participation in politics, archery contests

and the game of horse – polo, organized by the state government has helped them to interact with the people of the region. The Bodh have attained a high level of literacy and some have even studied upto the higher level. They prefer a small family. Potable water is available in the Leh towns and artificial acqueducts, streams and rivers supply drinking water to rural areas. The Lower Staqna Hydel project ensures an uninterrupted electric supply. The Ladakhi‟s have created a national record in the glass house cultivation of vegetables. The fuels used by them are liquid petroleum gas and kerosene for cooking and wood for heating their houses during the winter months. The aqueducts and the river Indus supply ample water for irrigation (Singh 1997.pp. 194-95).

**IV.7. Sippi**

This is a marginal tribe and their population in Jammu and Kashmir is 5,966 as per Census of India 2011. They are found in Kathua, Doda and Udhampur. Kathua has almost 78.15 per cent of Sippi tribe (Census 2011). They belong to Hindu religion. It is among the four tribes established in Jammu division. These are mountainous tribes and are mostly shepherds. They rear goats and sheep. Some of them are also associated with farming and animal husbandry. Unlike other nomadic tribes, these tribes have permanent houses. While some of them migrate during the migratory seasons, some family members do stay back. Sippi worship Lord Shiva and they celebrate various festivals. Sippi is a marginal tribe and their population in Jammu and Kashmir is 5,966. But despite such a low number they have been able to maintain their culture and tradition. Sippi tribe is found in Kathua, Doda and Udhampur. Kathua has almost 78.15 per cent of Sippi tribe (Nazeer 2015)

**IV.8. Movements of these Pastoral Tribal Communities of Jammu and Kashmir**

Pastoralism in Jammu and Kashmir is a primitive occupational option for a number of communities and ethnic groups in the mountainous regions. Pastoralism in Jammu and Kashmir is based on transhumant practices and involves cyclical movements. When the high mountain and their pastures in the north get covered with snow in winter season, the highlands of Jammu province offer best environment for pasturing. Dissimilar to this, during the summer season, when the highlands of Jammu province witness burning heat, the pasturage is offered by the rich mountains of the north. On the basis of utilization of resources, it may be said that the natural pastures utilized by them are seasonal.

Migratory Pastoralism is also common in the State. Such type of Pastoralism is carried by the communities such as goat and sheep herding Bakarwals and buffalo herding Gujars. All of these herders continue a long-standing tradition of migrating up to the alpine pastures of high Himalayas for the summer and descending to the low-lying Himalayan foothills in the winter. Some pastoralists in the State are agro-pastoralists. Besides rearing animals they also do farming, although the principal part of their income comes from pastoral enterprise. In addition, they also do other economic activities such as handicraft, trade and transportation. These pastoralists maintained trading relationships with sedentary peoples from whom they received cultivated foods and craft products. Prior to the evolution of modern transport, animals were the only method of moving large quantities of goods across land.

Consequently, pastoralists often became involved in trade caravans, guiding, managing and supplying the appropriate livestock and sometimes themselves becoming traders. The pastures utilized by the Pastoralists of Jammu and Kashmir round the year may be classified as:

(i) the winter pastures,

(ii) the intervening pastures or the middle mountain pastures, and,

(iii) the summer pastures, locally known as the ‘Margs or Dhoks’.

These grazing tracts in the middle mountains are utilized during the spring and autumn migrations for about only twenty days. As the economy of the Gujjars and Bakarwals (the largest pastoral communities) of the State are dependent on the availability and the utilization of extensive seasonal pastures, so they practice ‘Transhumance’. Transhumance is a regular seasonal movement of men and animals between the different grazing grounds. Transhumance is a response of the pastoralists to topographic and climatic constraints.

In Jammu and Kashmir, as well in other parts of the globe, the transhumant pastoralists chase a periodic or seasonal migratory pattern from moderate mountain vales in summer to the moderate lowland valleys in winter. In short, the two main important reasons for transhumance are climatic harshness of winters, and the accessibility and availability of highland and lowland meadows and pastures.

## IV.9. Routes of The Tribal Communities of Jammu and Kashmir

Since long time or from their arrival to the State of Jammu and Kashmir, the Gujjars and Bakarwals in order to reach their assigned meadows and pastures follow a well-defined route system. It is also notable that different meadows and pastures have traditionally been allotted to different clans for exclusive exploitation. The routes of migration too are traditionally fixed. Although there are numerous passes in Pir Panchal Range, the Gujjars and Bakarwals largely follow either Pir Panchal Route or the Banihal Pass Route.

### a.The Pir Panchal Route

The Pir Panchal route also referred as Mughal Road since 9th/10th Century CE is the most important route used by pastoral Gujjars and Bakarwals for their transhumance practice. The qafilas of the Gujjar and Bakarwals who traditionally follow the Pir Panchal Route start their arduous journey from their winter pastures of Jammu division in the third week of April and take about two months to reach the 'Dhoks' (summer pastures). Out of the two months, twenty two days are journey days while as rest of the days are halt days. The qafilas who follow this route start from Lamberi area and making halts at suitable intervening pastures. Before reaching to their final destination i.e. Gadsar pasture in Kashmir region they cross various over various areas such as Rajori, Thana Mandi, Neelideri, Gadar maidan, Dubjan, Sangarwani, Shopian, Kangan Wangat etc.

### b.The Banihal Route

The other important route through which Gujjars and Bakarwals migrate since centuries from winter to summer pastures and vice versa is the Banihal Pass route. Around second or third week of April every year since centuries, they commence their journey from Kirangyal and its adjoining areas up to Dhoks (summer pastures). They break their journey twelve times before reaching the pastures of Kashmir valley. The journey between Khattar area and Banihal has become full of stress and anxiety since the Dogra period in the Jammu and Kashmir. Because between these two places, the flock has to travel on the National Highway. Being a very busy route, since last few centuries, there is great fear of accidents, lack of fodder and animal lifters.

After crossing the famous Banihal tunnel constructed by the Britishers during Dogra rule, the Gujjars and Bakarwals with their flock enter the valley of Kashmir. Most of the Gujjars and

Bakarwals who follow this route utilize the pastures of Daksum, Chandanwari and Sukhnala in South Kashmir. Transhumant agro-pastoralists have the luxury of permanent houses. They habitually carry out subsistence level farming on highlands usually near their summer destinations. These people do business of their cattle and their products in nearby markets for grain and other essentials, which they are unable to produce themselves. The racial groups in transhumant class are not many and their population density is very low in proportion to the total land mass.

**IV. 10. The Terminology 'Gujjar'**

The earliest mention of the word "Gujjar" in the literature of India is made in 7th century, by the great poet of Harsharshavardhan's court Banabhatta. In the lexis of celebrated poet "Banabhatta" in his manuscript 'Harshacharita' and the Chinese traveler Huen Tsang. As alleged, vocable, 'Gurjar' is plagiarized of 'Guru + Jar', a Sanskrit term denoting "a gallant out to suppress the foes". Thus, the word "Gurjar" calculates the character and qualities of a warrior community". It is also mentioned in this book that, the well-known ruler Harshavardan, descendent of Huns was granted the title of 'Garjar Praja Graha' meaning 'the brave Gujjar who used to protect his community'. It is believed that, with the passage of time the word got deformed in to "Gojar" and later to "Gurjar" which in addition is further assumed to have been derived from "Gau + Char" in which Gau means a cow and char (Charana) to pasturage/graze.

A distinguished scholar of sociology, G.S. Ghurye shares almost the same view as of Bana Bhatta, that the name Gurjar is carved from the prime profession followed by the ethnic group i.e. cattle-breeding (the Sanskrit word for cow is Gau and the old Hindi word for sheep is gaddar). Several Gurjars assert their ancestry from Suryavanshi Kshatriya clan (Sun Dynasty) and affiliate themselves with the Hindu god Lord Rama. Traditionally, the Gurjars were the worshippers of sun, delineated as dutiful to the feet of the Surya (Sun God) sun-god. The copperplate grants and few seals of Gurjars bear a symbol of the sun. The Gurjar title of honor 'Mihir', represents Sun. Mr. J.K. Kennedy is also of the same view. Kennedy holds the view that, the Gujjars who are largely housed in the State of J & K were customarily the worshippers of sun.

From this view point many scholars assumed that the real mother land of the Gujjars was somewhere in erstwhile USSR, where the religious groups of sun worshippers was widespread.

Vincent. A Smith, a British Civil Servant is of the view that the Gujjars of India are not aboriginals; rather they were the alien immigrants, probably a limb of White Huns (Hephthalites). The Huna relationship of Gujjars is also apprehended by Bhoker. While narrating the Gurjars, Bhoker claims Gurjars of Rajputana are one of the sections of Huns, who settled in this part. In support of this theory as mentioned above, Vincent A Smith has penned down that, "these Gujjars are more or less foreigners and are linked to White Huns. Vincent A. Smith however discarded most of former theories made by scholars as he firmly believed that the Gujjars have been an offspring of the Hunas, who made invasion upon India in 5th century AD. Mr. D.R Ramakrishna Bhandarkar also held the view that the Gujjars came into India in 6th century AD with the caravans of Hunas, and their name "Gujar" was sanskritized to "Gurjara".

Another scholar, Dr. Bogchi also stands with Hun decadency of Gujjars and is of the view that "Lue Seen" is a branch of the Huna clan; the term having been in days of yore derived from the term "Dosuen" which in 4th millennium C.E, was "Guseer" from which the word Gujar is derived. Mr. Buhler in Indian Antiquity has also established Hun relation of Gujjars. Mr. Buhler states that, "the Gujjars were vital component of the Hun group who permanently settled in Rajasthan". However, Sunil Chandra Roy an Indian scholar shares the view, that the Gujjars are by and large believed to belong to the Huna stock. But as their link with the latter is not celebrated for certain, it is therefore logical to consider them as a separate clan, if not as a separate race. The Islamic encyclopedia highlights that the Gurjar tribe was high spirited, vigorous, gallant and audacious, that were feared for their sharpness and shrewdness.

There brutality and repression in the locality of Iran had cleaned out a lot of monarchies and countries. This is the reason, that the people compared them with a philanderer or wolf (Bhediya) locally recognized as 'Gurj'. Hence, with the passage of time word 'Gurj' got remodeled from to Gurjur to Gurez and presently these people are called by the name of Gurj / Gujjar or Gurjar. The dictionary of Sanskrit language almost points out the same meaning as well. A good number of historical accounts penned on Gujjars and their off-shoot Bakarwals amongst which Shahaan-i-Gujjar, Gujjar Itihaas, Gujjar aur Gojri zuban, Tareekh-i-Gujran, Gujjar Tareekh aur Sakafat are worth mentioning. It has been recorded in almost all these works that the word 'Gujjar' in actuality has been imported from the root word 'Gauzar' which means (Pehalwan) body builder/ warrior or fighter.

As this group of people was famed for their warfare ploys and tactics so people called them by the name of 'Gauzar' who afterwards came to be known as Gujjars. This group of people in past was also 'Gadjeen'. A historical literary account 'Tarikh-i-Gujran' penned down Hafiz Abdul Haq Sialkoti has recognized this view. There is a huge chunk of Gujjars who maintain that the Gurjar caste is associated to the ethnic Chechens and the Georgians, and debate that the region of Georgia was traditionally called "Gujaristan" (in fact Gorjistan). They assert that their forebears arrived in Indian Sub-continent from the land of Georgia (which they deem, was once called Gurjia or Gujaristan), a central Asia nation formerly in USSR. The recent sociological research also reveals that the Gujjars are the heirs of Gurjis (Georgians) who dwell in a terrain between the Black Sea and the Caspian Sea. As per the above mentioned sociological study, the foremost tradition of the Gurjis was that they used to confer their tribal name to the region they peopled. Prior to their settlement in the Indian Subcontinent, they settled in some localities of Iran, Central Asia and Afghanistan which are known by names such as Juzrs or Jurz, Gujar, Guru, Gurjistan, Gujar Khas and Chausk Gujar. When they entered India, customarily they named some areas as Gujranwala (a city in Pakistan), Gujrat (west India) Gujar - garh (Gwalior) and Gujarat (Saharanpur, Uttar Pradesh). A few other places of north-west India also have their names after Gujjars. Hence, these people are believed by many to have shifted from Georgia to India through Iraq, Iran, Afghanistan and Baluchistan, before taking root in Gujrat (a district in Punjab Pakistan). A.R. Khan in his book "Kashmir Land And People" has maintains the same view that, "Gujjars have been the people of Georgia, a spot between the black sea and the Caspian sea, who abandoned that country under certain coercions and through Central Asia, Iraq, Iran and Afghanistan crossed the Khyber pass and made entry into the subcontinent- India, and established themselves in the region of Gujrat wherefrom they trekked to Punjab, Gilgit, Swat, Kangan, Hazara, and the scenic state of Jammu and Kashmir. The institution of Anthropological surveys of India also has documented the Georgian view. Dr. Huthi of Georgia paid a visit to India in mid 20th Century, conducted a comprehensive investigation on the some Gurjar clans dwelling in northern India. After the investigation, Huthi acknowledged that there are Georgian tribes among the Indian Gujars, as their lineage, their costume, and their bullock carts bear a resemblance to those of Georgians. verbal traditions of the clan and various archeological findings (principally cultural and phonetic) advocate that the word Gujar is a derivation of Gurjara and sounds like "Gurjia/Georgia" (Gurjia or Gurjistan being the Persian name of Georgia) signifying that the Gujjar clan is to a degree of Caucasian/Central Asian origin

(Georgia- Chechnya etc.). Dr. Huthi has also shed ample light on their arrival and causes of migration. He has pointed out that that they shifted to India when Timor held a reign of terror over them, and consequently they settled here. They settled in this part of the world to shelter their lives and faith, and introduced themselves by the Persian word of "Georgian", "Gurjis". Later this word was presumably altered into "Gurjar" or "Gujjar" (particularly in Afghanistan). General Cunningham a senior officer of British Army and A.H. Bingley have judged the Gujjars as scions of Kushan/Yueh-Chi or Tocharians of Indo-Scythian stock, a clan or tribe of Eastern Tartars. General Cunningham, in the Archeological Reports II, and A.H. Bingley wrote that the ancestors of Gujjars were the Kushan/Yachii or Tocharians of Indo-Scythian tribe of the Eastern Tartar community (also erstwhile USSR). The Tartars are a Turkic people. Tareekh-i-Kokaz maintains that Gujjars have arrived from Turkistan, and they are scions of Prophet Noah (A.S). They believe that the word Gujjar is derived from 'Garji' who was descendent of Prophet Noah (A.S).

According to Cunningham, before the end of the 3rd century a section of the Gujjars has moved southward down the Indus, and were shortly afterwards separated from the northern brethren by another Indo-Scythian wave from the North. A study carried by the TRCF, J&K, under the command of distinguished Gujjar scholar Dr. Javaid Rahi professed that the word "Gujjar" has Central Asian Turkic origin, written in Romanized Turkish as "Gocer". This view holds ground as the word "gocer" in English Turkish dictionary mean "Nomad/ Migratory". The research professed that, the Gurjar race "lingered as one of the most energetic personalities of Central Asia in Third Millennium B.C.E. This view of Dr. Javaid Rahi can also be ascertained, by the fact that, the Central Asian nomads have historically belonged to three main groups: the Turkic, Mongolian and Iranian. The Turk branch is most widely spread; in fact the Turks are one of the most widely dispersed peoples in the world. In past, Gujjars have also been granted by many scholars the descent of the nomadic Khazar tribes. The notable among them is the hypothesis put forward by Professor. Abdul Gani Shashi after wide-ranging scrutiny of Arabic and Persian history. According to Shashi, Gurjars of India share with Badou tribe of Arab, a common modus Vivendi, way of living, tradition and mores. Shashi further mentions that Gujjars alongside with Badu tribe of Arabia are allied with Khazar clan, who vacated the vicinity of 'Koh-i-Kaf' at some point in the era of Christ with company of their camels and other tamed animals. According to him, the word Khazar got altered to 'Garjar' and then with the passage of time this

ethnic group came to be called as Gujjar. Another British Civil Servant James M. Campbell also affiliates the Gujjars with Khazars. According to Campbell, believes Gujjars as the members of Khazar tribe of Central Asia is on the basis of early history of the Gujjars. This British Civil servant fixes their arrival during the last quarter of the 6th century C. E. He further declares that Gujjars appear to be a pact of great horde of which the 'Jaun-Jwan' or 'Avans' and 'Ephthalites Yatas' a 'White Hun', were chief element. Mohi -din- Fouq is of the view, that the Gurjars affiliated to the earliest Indian society were outsiders and after invading India ruled the country for centuries together. Fouq also acknowledges that Gojar, Gurjar, Girjars, Khazar or Jagir are the offshoots from a single base 'Gujjars'. In contrast to the hypothesis mentioned above, a small amount of scholars opine that the Gurjars are the indigenous people. Scholars of this category argue that the Gurjars are indigene, having no link or relation with any alien stock or racial group and are purely Aryans. The famous historical document of Kashmir "Rajatarangini" written by Kalhana reveals that the Gujjars ruled over the states and adjoining areas of Kashmir valley.

Dr. Cornik a well known anthropologist through his research established that there is no giant dissimilarity between the facial appearances of Gurjars with that of primeval people of India. According to this group of scholars, the expertness of biological science, ethnology and other related sciences, ascertain that the Gurjars belong to the Aryan stock; for that reason, the question does not arise to consider them to be of alien origin. Another Indian legendary scholar, Dr. R.C Majumdar while throwing light on this issue in his literary jewel titled as, "Race and Culture in India" has maintained that the range of scientists have ascertained the bloods of the world to identify as to which race they actually belong. This examination too advocates the Indian similitude of their anatomical features to other communities belonging to the Aryan stock. From the above account, it is quite evident that there are many hypothesis put forward by scholars from time to time on the origin of the Gujjars. A few scholars credit them to be the indigenous tribe of the Mahabharata times. However, most of the scholars foreign as well as Indian support the foreign origin theory. So far as my view is concerned, I agree with those scholars who back the Central Asian {particularly Iran, Turkistan (Turkey), Georgia} theory. Since all these countries share geographical boundaries and from times immemorial this part of the world has been the citadel of pastoral nomads. It would be impartial to say that the Hun of the 5 th century A.D would have had marked with both the Turku- Mongol Crimean Tartars of the 7th Century and with the Scythians of the 5th Century B.C. As all were pastoralists, they

would have found nothing unfamiliar in their life style and hence might have amalgamated. Later, sinisterly they left their native homelands under certain inevitable coercions and via Central Asia, Iran, Iraq and Afghanistan, cut across the Khyber pass to penetrate into the subcontinent India, and firstly established themselves in Gujrat wherefrom they travelled to Punjab, Swat, Kangan, Gilgit, Hazara, and the state of Jammu and Kashmir. In addition to the above mentioned linguistic and anthropological evidences forwarded by renowned scholars, the pattern of family, kinship, family administration, titles of Chiefs, dressing style and the design of huts having a central hole in the roof to allow light and air and to exhaust smoke and other traits resembles with these central Asian pastoral tribes, which clearly indicates the relation of Gujjars of India as whole with these foreign tribal races.

**a. Arrival of Gujjars to Jammu and Kashmir**

The Gujjars who are living in the State of Jammu and Kashmir are surely immigrants, who migrated to this part of the world, from the western region of the country due to inevitable circumstances and political volatility. A prominent scholar of Indian history, Sunil Chandra Roy while interpreting on the arrival of Gujjars to J&K has said that, "The final exotic tribe from the north west who may have settled in Kashmir in before the arrival of Islam was perhaps 'Gujara'.During those days, they entered state through various ways. Some of their tribes or clans entered through the routes of Basholi, Sujanpur and Shahpur by voyaging river Ravi and some other tribes and clans entered through the hilly tracts of Rawalpindi and Hazara. Moreover, a huge influx of Gujjars entered the valley through the line of Gujarat and Gujranwala who crossed Nowshera and scattered all over the hill tracts of Rajori and Poonch. Out of it, some clans penetrated into the valley proper through Shopian and its adjoining hills. Hence they made their settlements according to their amenity and comforts in different parts of the state .

According to R.P. Khattana, the Gurjars of J&K State have come from Rajasthan and the adjoining areas of Gujrat and Kathiawar. Some scholars also hold the view that the, Gujjar migration to State of Jammu and Kashmir might have taken place from north Punjab, probably during the reign of Karkota dynasty when parts of Punjab were included in Kashmir empire. The Gujjars almost are scattered in all parts of Jammu and Kashmir State. As regards to the advent of Gujjars and Bakarwals into J&K State, the 1941 Census observes: "The journey of a fraction of the clan to the districts of J&K State is connected to the outburst of a grave famine in the

provinces peopled by the tribe, at present known as Rajputana, Gujrat and Kathiawar. However, there is no concrete literary evidence regarding the exact period of this famine, but it is branded as "Satahsiya" famine. As stated earlier that, few branches of the roving tribe shifted to Punjab whilst others shifted their base further north to the regions currently well-known as Kangan, Hazara, Swat, Gilgit and Jammu and Kashmir. The Gujjars who are now living in the State of J& K are parts of two distinct emigrations, one branch came direct from the Gurjara family of Rajputana, Gujrat and Kathiawar, the other and later emigration straight by the Gurjar people settled in Punjab.

According to historians there are four major reasons for settling of Gujjars in Jammu and Kashmir, which are as:

1. The wars for throne in Gujrat and adjoining States from 7th Century onwards, resulting in fighting and exodus of Gujjars after their defeat.

2. The frequent earthquakes and intolerable secession in Gujrat, Rajasthan and neighboring States.

3. To explore new meadows and pastures for sustenance of life and cattle.

4. After embracing Islam, it was also imperative on their part to migrate to new Muslim dominated areas.

In addition to the above mentioned four causes. Sir Walter Lawrence, the Settlement Commissioner of J&K from 1889-1894 has furnished the view that one the reasons of their large scale immigration and settling down in the State of Jammu and Kashmir was the genial policy of Dogra rulers towards them. According to Lawrence, it has been the policy of the rulers of Jammu and Kashmir to encourage the Gujjars to take up their abode in the valley as they were producers of large quantity of 'ghee'. Even, they were exempted by the authorities from forced labor (beggar) and an assessment in cash has induced these nomads to settle down all over the State .

**IV.11. Bakarwals**

Like Gujjar tribe of Jammu and Kashmir State, the Bakarwal community also enjoys an important position among the pastoralists of Jammu and Kashmir. Most of the Bakarwals of Jammu and Kashmir State spend a nomadic way of life. As stated earlier, the term "Bakarwal" is

borrowed from the Gojri/Urdu/Punjabi/Dogri terms, “Bakra” meaning goat or sheep and “wal” meaning (one who takes care of). Chiefly, the name “Bakarwal” implies high altitude goatherds/shepherds. Bakarwals scattered from Hazara (Pakistan) to the valley of Swat (Border of Pakistan occupied Kashmir) and Yagistan from where they came to Jammu around second century B.C. and later spread up to the valley of Kashmir.

According to Rana Ali Hassan Chauhan, the author of Tareekh-i-Gurjar, during 17th century C.E, when Mughals governed Kashmir, Gujjars under the leadership of Ahmed Sultan Awan strengthened their position and in spring of 1619 C.E and forcefully stopped the caravan of Mughal emperor Jahangir to enter and made him to return Lahore. Soon, after the return of Jahangir to Lahore without entering Kashmir, Ahmad Sultan Gujjar claimed himself as the independent ruler of Kashmir. This position was not bearable to the Mighty Mughals and in 1620 C.E, Jahangir returned with full preparedness and gave a tiring defeat to the forces of Ahmad Sultan Gujjar. Majority of Ahmad Gujjar’s soldiers were slaughtered. After humiliating defeat to Ahmad Gujjar, Jahangir passed decree for killing Gujjars and confiscation of their properties. Under these conditions, the Gujjars were so panic, harassed, alarmed and frightened that they left their native places along with their cattle, sheep, goats, buffaloes and horses and took shelter in the mountainous areas, but the enemy continuously chased them. Therefore, during Mughal era, Gujjars took asylum in the mountain ranges of Pir Panchal. With the passage of time, those Gujjars who had buffaloes and cows settled on the steppes of mountains by building ‘Kothas’ (Kacha Houses) and by cultivating lands near the woods.

On the other hand, those groups of Gujjars who were involved with raising and pasturing of sheep, goat could easily shift their places and wandered from one place to another in search of green and fresh pastures. This faction of Gujjar community was thus named as Bakarwals (who rare goats). Since, last three centuries Bakarwal tribes can be seen rambling from place to place in high pasture lands, meadows as well as in foothills of Peer Panchal along with goat, sheep, horses, tents, baggage and luggage in their traditional dresses. The initial literary reference to the Bakarwals of Jammu and Kashmir is from the year 1899. Aparna Rao quotes about the arrival of Bakarwals that, this ethnic community first come forth as a corporate group only in the near the beginning of 20th century. Their ancestors emigrated some two centuries ago from the valleys of Illahiwal and Kunhar, now in Pakistan. A Bakarwal customary the historic journey made by their ancestors into the State from the areas of ‘Suba Sarhad, Kunhar and Illahi’.

The Bakarwals of State divide themselves in two sub-classes called

(a) The Kunhari Bakarwals

(b) The Illahiwal Bakarwals. These names exhibit the territory or region which members of these sub-classes assert they principally belong to and thus offer the history of their exodus. Among Bakarwals who name themselves as Kunhari Bakarwals verify that their forebears belong to the valley of Kunhar, while the other sub-class argues that their forebears belong to the valley of Illahiwal, Kohistan and Swat in the Pakhtoon speaking areas of Pakistan.

According to R.P. Khattana, the Illahiwal Bakarwals speak Gojri with a rhythm which looks to have been influenced by "Pashto" words and chase the Pashto people in their traditions, customs, mores, costume and personal names. However, the Kunhari—Illahiwal section amongst the Bakarwals does not have any straight functional applicability today, apart from that of establishing their seats of origin. The Bakarwals are also known as Dhanger in various parts of India. Apart from Jammu and Kashmir, a huge population of Bakarwals is found in the States of Uttrakhand, Himachal Pradesh and Punjab, as well as parts of the NWFP in Pakistan and in the territories of Aksai Chin and Shaksgam valley.

The history of Gujjars and Bakarwals to a large extent is same. But it is an established fact that in their origin and ancestry, language and dialect, behavior and conduct, physical traits and profession, Bakarwals to great extent differs from Gujjars. However, scholars such as , Rao and Casimir are of the view that, the Bakarwals are not only in cultural terms allied to the Gurjars of the greater Punjab, Swat- Kohistan and the Kashmir region but in addition, to Pastun, Awan and other communities further west and southwest. The Bakarwals are considered by Gujjars as their Cousins and inter-marriages frequently take place between the two groups. Both Gujjars and Bakarwals migrate seasonally with their herds of sheep, goats, buffaloes, horses etc. but Gujjars have an abject potential for seasonal migration in analogy to Bakarwal that is why sometimes Gujjars are also referred as Semi Nomads. Bakarwals, on the other hand, are true nomadic tribes. Moreover, unlike Gujjars, they are landless and houseless. With the onset of summers every year, the Bakarwals, like Gujjars migrate along with their herds to high altitude pasture lands and meadows of Himalayas through several major tribal migration routes. All the major routes and sub-routes pass via different mountain passes located in Himalayas which are locally known as Gillis. Several families of nomads start their seasonal migration from various places such as

Poonch, Kotli, Kalakote, Reasi, Marhot, Surankote, Mendhar, Marwah, Rajori and Thana-Mandi etc. Every year more thousands of Bakarwals migrate to summer pastures of Kashmir Division and return back to winter grazing lands before the onset of winter season in Kashmir Division.

The pastoral or transhumant migration in the Jammu and Kashmir usually takes place from three districts of the State namely Poonch, Rajori and Kishtwar regions. It seems imperative to mention here that, during the course of their tiresome seasonal migration, Gujjars and Bakarwal qafilas are guarded by dogs of a special breed (locally known as Gujjar/ Bakarwali Kutta) who is usually very large and unruly. These dogs are so vicious that they can ward off the attack of bear and of other wild animals. Not only this they can also help their masters in flocking the roving goats and sheep. From past few decades, such seasonal migration has transposed by different factors. The major factors being growing trend of modernization, love for education and sophisticated life, outbreak of armed struggle in the State, occupation of grazing lands by armed forces, unpredictable weather, impediments in travelling routes, increase in population and ultimately change in income.

## IV.12. HISTORY, HERITAGE, CULTURE AND SOCIETY OF GUJJAR, BAKARWALS, CHAUPANS, GADDIS, AND CHAUPANS TRIBAL COMMUNITIES OF JAMMU AND KASHMIR

There is no dubiety in this fact that Gurjars were once the masters of North India. They are known in Indian history as ‘Gurjara-Pratihara’ or ‘Imperial Pratihara’. They were among the various dynasties that arose in North India after the break-up of the Gupta Empire. A good chunk of scholars believe that they came to Indian sub-continent in the wake of the Huna invasion. The Gurjara-Pratihara asserts that they were called Pratihara (literally door keeper) because their forefather Lakshmana served as a door keeper to his brother Rama on a famous occasion. However modern scholars believe that the name was derived from one of the kings of the line holding the office of Pratihara in the Rashtrakuta court. A book published in 1966 by the Directorate of Public Relations of Rajasthan mentions that the kings of this dynasty came to be known as the Pratiharas, because they guarded the northwestern borders of the Indian subcontinent against foreign invasions. Another view about the antecedents of the Gurjara-Pratihara dynasty is that Gurjara is the name of a country (i.e. land), not of the people, though in ancient times people usually gave their name to their land and not vice-versa. A few scholars

consider the Gurjaras and Pratiharas to be two different families or tribal groups. Most scholars consider that they originated from the Gurjaras who were pastoralists and fighters, like the Jats. The Pratihara established a series of principalities in Central and Eastern Rajasthan. The territories which they held at that time was known as Gurjar Desh or Gurjaratra (extends from Taksla to Aravali in the east of river Indus) by these people. Most of the modern scholars are of the view that the Gurjara-Pratihara is an offshoot of the Gurjara race that began to play an important role in the Indian history from sixth Century CE, and by 836 CE, the Gurjara dynasty was solidly established in the city of Mahodaya (Kanauj). Before the end of the ninth century the power of this new imperial line had extended in all directions and the command of the great Pratihara king was obeyed all over the wide expanse of territory stretching from Pehoa in the Punjab to Deogarh in Central India, and from Unna in Kathiawar to Paharpur in Northern Bengal. The extent of Gurjara-Pratihara can be ascertained from the monumental historic work of 11th century CE, "Rajatarangini" in which the author 'Kalhana' makes a reference to Raja Shankaravarman of Kashmir, who is supposed to have attacked a Gujjar governed county known as Tekko (Gujar Bhoomi) which lies in the region at the present known as Punjab. It is thus judicious to deem that Gujjar tribe had lengthened its reach to Punjab and it is hence most apt that places such as Gujrat, Gujranwala, Gujarkhan, where Gurjar populace is still found in prodigious numbers, derived their names from the Gujjar people. The Gurjara- Pratiharas came into prominence in the second quarter of the 8th century, when they offered successful resistance to the Mlechchha king, probably an Arab invader during the time of Nagabhatta-I. This event as well as early history of this dynasty is preserved in the Gwalior inscription of Bhoja, the Seventh king of the dynasty. Nagabhatta's control extended over parts of Malwa, Rajputana and Gujrat. Later Gurjara-Pratihara kings, included Nagabhatta-II, moved into Kanauj region. The expansion of the Gurjara-Pratihara kingdom involved constant conflicts with other contemporary powers such as Palas and Rashtrakutas. After the death of Nagabhatta-II, the Gujar-Pratihara suffered losses till the accession of King Bhoja-I to the throne. Bhoja-I was the greatest king of this dynasty and reigned for long 46 years, from 836 CE onwards. In the early years of his career as king, Bhoja-I succeeded in restoring the falling fortunes of his dynasty. But these successes were short lived and proved to be a failure as the king was defeated by Palas, Rashtrakutas and Kalachris in the first part of his rule. Fortune turned in favor of Bhoja after the death of Devapala (Pala ruler). Bhoja defeated his son and successor Narayanpala with the help of many feudatories. Thus the whole of the Pala Empire to the west of Magadha passed into the hands of

the Pratiharas. It is believed on solid grounds that Bhoja-I extended the Pratihara dominance up to Pehoa in Karnal or even beyond that and in the South –west it extended up to Saurashtra . A 9th Century Arab account of India, attributed to the merchant Suleiman, refers to the great military power and riches of a king named Juzr, usually identified as Bhoja. After the death of Bhoja-I, the reigns of Gurjara –Pratihara dynasty went into the hands of Mahendrapala –I, who not only consolidated the empire but even extended its boundaries, especially in east. The Pratihara Empire now stretched almost from the Himalaya to the Vindhyas and from the eastern to Western Ocean. Mahendrapala was followed by his sons Mahipala, Bhoja-II and Vinayakapala. Mahipala's empire in the early 10th Century was attacked by Indra-III, the Rashtrakuta king of the Deccan, who inflicted a crushing defeat on him and conquered Kanauj. Mahipala seems to have been restored by a Chandella king. But the Pratihara Empire does not seem to have fully recovered from the blow it received at the hands of the Indra-III. The Gurjara-Pratihara subsequently suffered several defeats at the hands of Rashtrakutas, particularly their king Krishna in 963 CE gave a death blow to their power. The feudatory chiefs and provincial governors of the Gurjara-Pratiharas gradually started asserting their independence hence; the mighty empire started disintegrating and was reduced to the area around Kanauj. Thus, as the 10th Century was drawing to its close, the Pratihara Empire fell into pieces. When the curtain rises again, early in the 11th Century CE, we find that the heirs of Bhoja and Mahendrapala were still reigning over a small territory around Kanauj. As mentioned above that the Gurjara-Pratiharas had a rather shadowy existence thereafter but in 1018 CE Kanauj, then ruled by Rajyapala Pratihara, was taken by Mahmud of Ghazni. The Gurjara-Pratihara continued to rule over a small territory till the second quarter of the 11th Century CE. But their empire was wiped off from the political map of India and they sank to the position of local chieftains. From the above description, it is evident that for decades long the northern princely states of Hindustan were reigned by the Gujjars. And the imprints of their epoch is such, that even centuries later, they embrace their heirloom in the shape of their own old-fashioned identity. Presently Gujjars live in above dozen Indian States, with their peculiar life styles. Some of the States with high concentration include Himachal Pradesh, Madhya Pradesh, Punjab, Rajasthan, Gujrat, Uttar Pradesh, Delhi, and Jammu and Kashmir. Since 9th and 10th Century C.E, when Gujjars made advent into Jammu and Kashmir State, they have played an important role in the polity and have left deep imprints of their rule. Tunga Rai of Buddivasa was one such Gujjar herdsmen of Jammu and Kashmir, who played a vital role in the politics of Jammu and Kashmir during the

reign of Queen Didda of Loharakote Poonch (958-1003 CE). He obtained the employment in the Didda's court as a letter-carrier (Lekhaharakara). He was successful in winning the heart of Didda and was elevated on the post of foreign affairs in the administration of Kashmir. During the rule of Didda as an independent queen, she appointed Tunga on the post of Prime Minister (Sanadhikarin) and was posted above everybody. Later on due to his ability and as well as head and heart, he became the centre of power in Kashmir Durbar and captured Rajori (Rajpuri) for Rani Didda and defended his country near the Toshi River (river Poonch) at Poonch in 1014 CE, from the aggression of Mahmud Ghaznavi. Along with Raja Tarlochan 100 of Poonch, Tunga defended the Fort of Loharakote (Loran) in such a way that after a siege of two months Sultan Mahmud Ghaznavi had to left without capturing the Loharakote Fort. During the rule of Sultans in Kashmir, Jahangir Bagri (Magray) (1470 CE), Ibrahim Bagri (1505CE), Abdal Bagri and Hassan Bagri of Loharakote Pooch played a great and significant task in designing the governments in Kashmir. According to Rana Hassan Choupan, they were Gujjar warriors of Pir Panchal belt. Therefore, in this very period Gujjars had strengthened themselves in the foot hills of Pir Panchal area. Jahangir Magray was a powerful noble under Sultan Haider Shah of Shahmiri Dynasty (1470-1472). After the death of Sultan Haider Shah (1472), Jahangir Magray was entrusted with the Chief command of the army by the successor of Sultan Haider Shah, namely, Sultan Hassan Shah (1472-84). Jahangir Magray is also credited for setting himself to the task of improving the condition of the people who had been oppressed by the haughty Sayyids and their minions who came to Punjab and Kashmir after the invasion of Timor Lane. Jahangir Magray was on the scene of the Kashmir polity till Sultan Fatah Shah's second tenure to reign (1505-14 CE) when he was appointed as Wazir. But after a short while he was forced to flee Poonch because of court intrigues. Jahangir Magray was later killed in 1515CE, while fighting against Mohammad Shah. Ibrahim Bagri (Magray), son of Jahangir Magray, was the minister of revenue and expenditure during the reign of Sultan Muhammad Shah, who ruled the valley between 1493-1505 CE. On the third turn of Muhammad Shah (1514-15) as the ruler of Kashmir, Ibrahim Magray was appointed as the Prime Minister. Later he was defeated at Loran by Malik Kaji the minister of Mohammad Shah, when he turn his favor towards Fatah Shah. Abdal Bagri in 1505 CE was made ruler of Loran by Fatah Shah after defeating Mohammad Shah. Abdal Bagri along with Sikander Shah (Son of Fatah Shah) also captured most part of Kashmir. According to Tarikh-e-Farista, authored by Abul Qasim, it was during the rule of Abdal Bagri when founder of Mughal empire Zaheer-ud din –Mohammad Babur visited Poonch

and was received with great hospitality by Abdal Bagri. As reward for his hospitality, Babur helped Abdal by providing Mughal army under the command of Ali Beg and Mohammad Khan against Sultan Ibrahim Shah the ruler of Kashmir. In 1528CE, Abdal along with Mughal and local army revolted against Kashmir king and captured Kashmir after defeating Sultan Ibrahim Shah. Abdal Bagri did not install himself as the ruler of Kashmir, instead appointed Nazak Shah, as the Sultan of Kashmir. Later, Nazak Shah appointed Abdal Bagri as his Prime-minister. Later in the process of King making, Abdal Bagri declared Mohammad Shah as the Sultan of Kashmir but himself enjoyed the real powers of Sultan. However the Gujjars remained oblivion till 17th century. The Gujjars came into the political scene of Jammu and Kashmir first during the 17th century, when Mughal emperors recognized their services and raised some of them as rulers of Poonch and Rajori and gave Jagirs to some of them. According to Rana Ali Hassan Chauhan, the author of 'Tareekh-i- Gurjar' with the onset of 17th Century CE, when Mughals were ruling Kashmir, Gujjars under the leadership of Ahmad Sultan Awan strengthened their power and tried to revolt against the Mighty Mughals. In 1619 CE, the forces of Sultan Awan, forceful stopped Mughal emperor Jahangir from entering Valley. Sultan Awan also dared Emperor Jahangir for combat or to retreat to Lahore. Keeping in sight the derf position of Sultan Awan Gujjar, Jahangir commanded his convoy to return to Lahore. Immediately after the return of Jahangir to Lahore, Ahmad Sultan Awan Gujjar declared himself as the ruler of Kashmir. However, in 1620 Jahangir returned back from Lahore with full preparations this time and inflicted a humiliating defeat on the Ahmed Sultan Gujjar. Gujjar aspiration for their Principality was carried by many people from time to time. During the rule of Later Mughal emperors, the Raja of Poonch who was also a Gujjar, namely, Abdul Razak Gujjar also raised an unsuccessful rebellion in 1713CE, against Mughal emperor Farukh Siyar's governor Sadat Khan. It can be said that during the Mughal period Gujjar remained suppressed and harassed in such a manner that that they were cut off from the main stream and the power centers. However, their aspiration, although short lived, for establishing their own principality was full filled in 1797 C.E when a Gujjar Prime Minister Ruh-u-llah Khan Sango of Poonch principality revolted against Rathore Rajas under the patronage of Raja Khan Bahadur of Poonch and nominated his son Amir Khan Sango as the Raja of Poonch. This time Kashmir was under the rule of Afghans, but they accepted Amir Khan Sango as the Raja of Poonch principality. In this way Raja Amir Khan Sango became the first Gujjar Raja of Poonch principality and Ruh-u-llah Khan Sango continued working as Prime minister. This was also the first Gujjar State in Jammu and Kashmir. Raja Amir Khan Sango's

first turn as a Raja lasted from 1798-1804. In 1804, Amir Khan Sango along his father was forced to flee from Poonch as a result of revolted lead by a Muslim Rajput Raja Sherbaz Khan of Sadroon Jagir, who community has ruled Poonch principality for centuries. In 1808, Ruh-u-llah with help from Afghan Governor of Kashmir Atta Mohammad made a swift attack on Poonch and snatched the Poonch principality from Rathore Rajputs. In this way, after a gap of four years the Gujjars were successful in establishing their rule in Poonch principality. Ruh-u-llah Khan was a brave general; the legends of his bravery are still also heard from a large populace of that region, who defeated Maharaja Ranjit Singh three times. According to Tarikh-e-Gurjar of Raja Ali Hassan Chuhan and Tarikh-e Aquam-e-Poonch by Mohd Din Fouq, it was the leadership qualities and Gorilla war tactics of Ruh-u-llah Khan Sango that stopped Maharaja Ranjit Singh from conquering Kashmir in 1814 CE. Even after the death of his son Raja Amir Khan Sango, while fighting with Ranjit Singh's forces, this man did not lose heart but continued to rule Poonch till his death in 1819 CE. After the death of Ruh-u-llah Sango, his grandson, Raja Mirbaz Khan who had become ally of Maharaja Ranjit Singh was designated as Raja of Poonch, as a reward for his services which he rendered to Punjabi forces during their conquest of Kashmir. He ruled Poonch principality from 1819-1823 CE. However, he was not an independent ruler, but a puppet of Maharaja. This position of Raja Mirbaz was acceptable to his supporters and local populace, thus enraged him to revolt against the Maharaja Ranjit Singh. The end result of his revolt was that in 1823 CE, the forces of Maharaja inflicted a crushing defeat on him. Raja Mirbaz was also arrested in the same battle and taken as prisoner, while in prison he was killed by a relative of his wife in the same year. With this the short rule of Gujjars came to an end. After the end of Gujjar rule in the Poonch principality in 1823 CE, the Gujjars of Poonch and Rajori belt, which was their citadel those days, became the target of invading forces. Due to terror, majority of this community again migrated to remote areas where modern amenities were not available. During Maharaja Ranbir Singh's rule (1857- 1885 CE), the Gujjars had a dignified status in the society. They had also a good- say in the government. Choudhary Sarbuland Khan Hakla of Baghave (Akhnoor), Mihir ud-Din Paswal of Nanipur (Jammu) were two outstanding Gujjars in the durbar of Maharaja Ranjit Singh. In the same way, during the reign of Raja Moti Singh of Poonch principality, the Gujjars relished a venerated position. Their headmen, popularly known as 'Chaudharies' were being specially summoned to the majestic durbar and this praxis remained in vogue throughout the time of Raja Moti Singh's heir apparent, Raja

Baldev Singh. Although they got dignified place, but they could not improve the conditions of their community as a whole and is still suffering in dilemma of ignorance and backwardness.

The Gujjars have an established system Zirga (panchayats) which decides the disputes among the members. Zirga is a Persian word, which signifies a gathering, a public, a "Panchayat" or a consultation. According to Sir Henry James Maine, apart from custom, there is no written law in this planet and it is an acknowledged truth and this truth is either good or bad and the custom is the traditional or indigenous system of the social control. In a report, prepared by Dr. Mohd. Tufail, (Post Doctorate, Jawaharlal Nehru University, New Delhi) has maintained that about 58%of the GB's still practice Zirga political system and resolve their disputes within their community while 42% have the views that zirgas councils have lost validity now and they resolve their disputes with the assistance of police and contemporary courts. However, in past Zirgas had great importance in Gujjar and Bakarwal communities. With the introduction of Panchayati Raj in the State of J&K, these customary Zirgas have lost recognition at most of the places, particularly in tribal areas and among tribal communities. However, the Panchayati Raj does not seem to have much effect on those Gujjar and Bakarwal communities who are always on the move with their flocks. In pastoral Gujjar and Bakarwals communities, since ages the managerial system is self-possessed by the headman/chief or sardars. As GB's are randomly distributed over a considerable area, so all clans have their own sardar/chief. These Chiefs/ Sardars are prominent men of the clan thus they are honored and respected by all members of the clan. These Chiefs or Sardars are selected on grounds of their position or stature in the community, their honesty and oratory skills. These Chiefs/Sardars are the lone accepted directorial heads in the Gujjar and Bakarwal community and still in our day, they decide virtually all frictions among their kinfolk. Each sardar is assisted by a number of councilors, unofficially chosen salakars (Advisors) who are accessed, along with other senior and important men of the clan. The power practiced by the chieftain over his kinfolk is supreme and absolute. Traditionally, it is expected from the sardar to wield the clan in a humanitarian manner and make efforts to settle disputes and end pervading tensions without any favor. Even though, Gujjar's and Bakarwal's councils too are called Panchayats ('Punch' means five) but the GB Panchayat could be a two-man show). The usual listeners at such a Panchayat would be around 50 or 60 persons. The meetings of Panchayat members and hearings of cases usually takes place in open air. In addition there is no proper time limit, sometimes the proceedings of a case last whole

night, till a judgment made. In the past, the Chiefs or Sardars preponderate over all controversies and disputes in their respective clans (Biradaris). At times, when solution was not attained by a sardar in any dispute, the matter is transmitted to a different group of experienced or revered men. Apart from Chiefs and Sardars the Molvi (Muslim priest) also plays an imperative role in the executing the GB law. The Molvi is generally consulted or approached by the headman to lend a hand in the completion of the liturgy of pledge during prosecution. Customarily, the Gujjars and Bakarwals used the oath and trail order to execute punishment. The Gujjar Bakarwal law is perennial. One who flouts the ruling of a chief or Molvi is strictly punished and blackballed from the Biradari. Being itinerant and backward communities, even in the present day they hardly ever muster the gallantry to rescind the primacy of their sardars to search for justice from the state administration, as contravention may turn out in hostile communal ramification for the individual and his family. In conclusion, it can be understood that traditional decree control social affairs among the members of the general public. It makes the social control easy in the Biradari of GB's. A breach of the clannish laws shapes the theme of dispute and may lead to the solemn consequences.

**IV.8.A Society and Culture**

It will be appropriate to understand the concept of Culture before giving a descriptive analysis of the cultural aspects of the Gujjars and Bakarwals of Jammu and Kashmir State. Various scholars have defined Culture but the most widely acceptable definition of culture is propounded by E.B Taylor. According to him, "culture is the aggregate that comprises knowledge, values, art, ethics, tradition and any other qualifications and habits acquired by man as a member of society". The State of Jammu and Kashmir, which lies in majestic Himalayas, has ostentatious fame of being a multi-cultural, multi-linguistic and multi-religious state with wide range heterogeneity of ethnic groups. Since GB's are one of the central constituent of the state's complex culture so not only GB's but whole civil society of the state must make endeavor to safeguard their tradition of legends and cultural heritage. Gujjars and Bakarwals of Jammu and Kashmir State have their own unparalleled and distinct culture. About culture, customs and living patterns of Gujjars, Bamzai is of the view, that "Gurjars" are believed to be Rajputs who travelled from the state of Rajasthan and embraced the Muslim faith". Most of them animate in Aryan style of tribal or Kabilas life. Their life is simple, modest and nature based. They feel proud in wearing their traditional dresses. When an aged Bakarwal or Gujjar having snow-white long whiskers in

customary clothing with old chic Lungi (turban) on their head moves on horse in woods along with their kiths and kins, horses, cattle, goat and sheep, they really look like a king of an ancient time. Once Jawaharlal Nehru when he was at Pahalgam (a tourist place in Jammu and Kashmir's Anantnag District), saw a group of Gujjar and Bakarwal family along with their sack and gear, he at once named them as "The King of Jungles".

**1. Family and Kinship**:

The family system of Gujjars and Bakarwals of Jammu and Kashmir State is extended, patrilineal (pertaining to descent through male lines) and patrilocal (tradition of living with the family of the husband). Traditionally the Gujjars and Bakarwals give credence, to a degree, in Patriarchal family set up. The patriarchal superiority still endures but the elongated family system has started dwindling. It is not egregious to locate nucleus families at present. As mentioned earlier, the GB's of Jammu and Kashmir State traditionally have asunder themselves into three primary kinship groups namely, the 'dera' (household), 'dada-potre (lineage)' and the 'gotra' (clan). Among these three principal groups, 'dera' is the fundamental component of societal structure among the GB's. They tot up their numbers and define their grazing and qafila groups in terms of the number of 'deras'. As a rule, the 'dera' comes into being when an individual sets up an autonomous household, which happens by and large after marriage. Each son in the family thus founds his personal dera as he gets wedlock. A household/dera normally inhere five to six members. There is a proper sharing of domestic work among the members of the family. Duties are assigned to family members on the basis of sex and age. The female folk in a household are in charge of the domestic tasks of cooking, washing, fetching of water, nourishing the children, gathering and collection of wood and fodder, milking the cattle, and spinning and making of woolen garments. In fact the Gujjar women folk have the reputation of being more hardworking than their man. On the other hand, the male folk in a family discharge more toilsome odd jobs like construction of hutments, herding and guarding of flock and cattle, fixing and mending tools and equipments, amass grasses, herbs, hunting of wild animals, ploughing and reaping and thrashing of crops. Some of them also work as laborers in industries and factories; agricultural fields, markets and on other places of work. While some chores are strictly assigned to males or females, other activities may be jointly or randomly performed by men or women according to the available resources. The household/dera is thus a prime fiscal unit. In a joint family which is more often large in size cannot manage to survive on the poor

grazing land sources as these pastoralists roam for almost half of the year. The veteran members wanted the desirable wedded adults to shoulder the burden of looking after the flock of sheep and goats independently. By this they want to make sure the greater security to their herds and sharing all responsible jobs by all grown-up members. Various deras (households) form a pedigree or lineage, locally known as "dada-potra". In a lineage/pedigree there may be at least 200 `persons or more than two hundred. As a rule the pasture lands are allotted to the pedigree/lineage and not to the individuals. In accordance with normal custom or routine, a GB father distributes his assets (animal wealth and land) among his male brood as and when they get knotted in matrimonial relation. The lineage/pedigree, thus include various heirs and assigns, who shares the common pasture lands. The lineage or pedigree unit is fairly authoritative unit. Each lineage like dera has a head who is accountable for the socio-economic and political activities of his group. The headship of the unit is based on the principle of primogeniture and passes on the eldest son at the death of the father or when the father opts to retire. This progeny unit (dada-potra) is altogether quite potent administrative unit. Every individual lineage has a chief who is responsible for the socio- economic and political activities of his group. The chieftainship of the unit is based on the axiom of primogeniture (The principle that the eldest son has an exclusive right of inheritance), which usually passes on to the eldest son after the demise of the father or once the father opts to retire from the chieftainship. Customarily, succession to the status of Chieftainship of the Dada-Potre unit is marked by the tying of a turban on the head of eldest son in the presence of tribal leaders. This ceremony is called Dastar-Bandi. Various political and administrative decisions are taken by the head and the members of the group follow these decisions unquestionably. The unit head also gives punishment to wrong doers.

The whole population of Gujjar and Bakarwal community of Jammu and Kashmir is divided into a number of Gotras (clans). The members of a clan are the descendants of a common ancestor. The gotra system has been borrowed from their Hindu Gujjars. The Gotra name is often suffixed to their names. The names of the Gotras are plebian to Hindu, Sikh and Muslim Gurjars, who inhabit several areas of Indian sub-continent. Instinct of superiority of gotra is quite fervor among Gujjars and Bakarwals of Jammu and Kashmir. Members of some Gotras claim their genealogy to the renowned scholars, intellectuals; philosophers and warriors, by this claim they try to defend the supremacy of their gotra/clan over others. A few notable Gotras are, Bagri, Bajran, Bajjar, Bhadana, Bhatti, Chhokkar, Chuhan, Chichi, Deder, Gaursi, Hakla, Kasana,

Kalsian, Khari, Khalas, Khattana, Khepar, Kohli, Kushana, Lodhi, Munim, Nandwasiya, Paswal, Panwar, Rana, Phamra, Podh, Rathore, Tass, Kunhari ,Thekria, Noon, Illahiwal, Khonsi, Lehiwal, and so on . However, the Bakarwal lay claim to be classless people with slight clan division.

From the above mentioned Gotras the 'Bhatti Gujjars 'claim their descent from Kshatriya Rajputs. The forebear of this clan/gotra was Bhatti Rao Yadava the sovereign of Sialkot in 1st Century C.E. The Gujjars whose gotra is 'Chuhan' claim descent from Raja pithora or Prithivi Raj Chuhan of Ajmer. The Chhokkar and Kalsian Gujjars claim that they belong to Chandervanai dynasty and are offshoots of the Jadu Rajputs. The members of Kasana, Bhadana and Munim gotras claim descent from Rajputs. Panwar Gujjars claimed to be the offspring's of Phamer and Paur connected with Porus clan. While as the Paswal Gujjars ascribe their foundation to Wajib Kabli, a companion of Prophet Muhammad who accompanied Ahutas, ruler of Yemen, when he conquered Kashmir. Regarding the origin of Khattana, who are the leading Gujjar clan and has many offshoots as the sub clans, there are numerous legends, and one story makes the Khattana descendants of Raja Jaipal and the Pandwas, while other clans of Gujjars also claim descent from Anandpal. The Kushana gotra claim direct connection with Kushans. As far as the Gotra system is concerned, its primary affair is to monitor marriages, as the Gurjars stringently keep up gotra/clan exogamy, like Hindus. The semi nomadic or transhumant way of life of Gujjars and Bakarwals makes it indispensable to constitute various utilitarian groups for the effective pastoral activities. The key utilitarian group among Gujjars and Bakarwals is the herding or grazing unit. For better grazing and care of cattle several households or deras unite and constitute a grazing unit. The size of the herds fixes the size of the grazing unit. In some situations, some of the deras prefer to break away from the herding unit, it usually happens when they find size of flock has become larger and will take toll on the health of cattle and efficiency of grazing. And when the size of flock is reduced considerably, it joins the original herding unit. The qafila is the second important functional group after herding unit among the Gujjar Bakarwals of Jammu and Kashmir State. A qafila is a group of families which travel and graze their cattle jointly in the course of their seasonal migration and submit to the authority of qafila head or chief. The qafila among Gujjars and Bakarwals is, however, not a permanent grouping nor does it enjoy equal importance and relevance during the entire period of the annual migratory circle.

**2. Housing**

On the basis of occupation and settlements, the Gujjars and Bakarwals of Jammu and Kashmir State are categorized as: (i) Cultivators, popularly known as "Muqami" who are now living a sedentary life in the villages on the slopes or vales, (ii) Transhumants, traditionally titled as "Khana –Badoush". The Muqami Gujjars of Jammu and Kashmir State usually live in villages and their villages most often consist of ramshackle huts (Kacha houses) known locally by different names, such as, "Kothas", Dhokes" or "Baandi". The houses of the well off Muqami Gujjars and Bakarwals consist of open verandah, kitchen, Baithak (Drawing room), bed rooms and store house known as "Kothar". As far as the housing of poor and transhumant Gujjars and Bakarwals are concerned there Kothas are roughly 30 x 12 feet and in some cases 40x15 feet in length and breadth and 7 feet in height above the ground. Kothas or Dhokes are mostly made of logs, mud and stones, without any proper arrangement of ventilation, except a small entry door. The roof is also very rough and coarse which is usually flat and is almost made of mixture or plaster of mud and paddy straw supported by logs. These are usually one room huts. They are accustomed to living in such one roomed huts with close company of their cattle, sheep and goats. Their kitchen is also in one corner of the same room. Their kitchen is lit up with firewood for which they keep a hearth and through a chimney smoke passes out. While on the move the pastoral Gujjars and Bakarwals anchor their tents or camps in the midst of their cattle and are less bothered of the foul odor which their cattle emit. The size and quality of tents differ according to the economic capacity and size of each household. These tents or camps are usually made of poor sheets of cloth and canvas. Almost all members of family who are on the move live in a single tent and like Kothas they are used as a kitchen and bedroom. Sometimes, ill and newly born animals also find space in the same tent in which the family resides. The hearth is almost always immediately at the entrance of the tent. Along the hearth on either side, or on one side, is a makeshift platform made with stone and mud on which the utensils are displayed .

**3. Dialect**

A dialect is a form of an official language definite to a territory or social group of any nation. The usage of dialects continues to have considerable influence upon all societies as they are often a reflection of a country's history and culture. The Gujjars and Bakarwals of Jammu and Kashmir are one such community of northern India who has retained their dialect. The language

spoken by this group is known as ‘Gorjari’ or ‘Gojri’. Gojri is one of the old dialects of India. In various well documented literary works the chroniclers and historians have taken the source, origin and the practice of Gojri language since BC era. There is a range of mentions of this dialect in primordial holy books written in and around 1st century BC. The celebrated poet Hazrat Amir Khusroo has made mention of this jargon in the list of 18 Indian Languages of his time. Thus, the tale of the Gojri language is as old as the Gojri people themselves who speak this language genetically. Historians are of the view that, Gojri is an offshoot of Indo-Aryan Group of languages. And was common language in North West belt of India from 7th to 15th century CE. Researchers and historians are of considered opinion that the Gojri language is the mother of Rajasthani, Gujrati, Urdu and Haryanvi languages46. In this regard, very prominent historians and scholars have put forward their views. According to famous historian Mr. C.V.Vaidya has thrown some light on this subject. He has opined that though the Gujjars migrate to other parts of the country under compulsion of various circumstances, yet the established and forceful prevailing dialect were retained as usual. At that time, Northern Gujarati was their language which was related to Sourseni, more than Marathi, which was then language of Northern India introduced by the Gujjars of that region. The work of western Scholar Mr. Grierson cannot be ignored. He had his own view who asserted in his book entitled “Linguistic Survey of India” that either Gojri is a type of Rajasthani, or conversely Rajasthani is a form of Gojri and the semblance of Gojri to Marwari dialect is very salient. But still closer is the resemblance of Gojri to Marwari dialect of Rajasthani spoken in Alwar, some distance to north of Merwar and separated from that state by the region of Jaipur. Mr. Smith another western scholar is of the view that the Gujjars should be reputed as the remainders of much larger community who at one time spoke Rajasthani in the courts and capitals. In the census of India 1971, Language handbook on mother tongues in census, page 82, Gojri has been classified with Rajasthani. All the arguments and views propounded by numerous intellectuals were over-ruled by the famous historian of the present age, Sh. K.M. Munshi. Munshi settled the verity that the Gujjars who resides in the mountainous regions of Jammu and Kashmir spoke the language of Gurjara-Desa. With the result that Gujjars call themselves Gurjaras because they hailed from a territory known as Gurjara-Desa or Gurjaratra and spoke Gojri, the original name of Rajasthan which can also be called Sourseni, and not because they happened to belong to a supposed community called Gujjars. In the Census of 1941, Gojri, the language of GB’s of J&K, was listed as a dialect under Rajasthani, keeping in view, its close affinities with the Rajasthani language. This language has

been also included in Hindi, in both 1971 and 1981 censuses. The Gojri language in between 6th to 16th century got mixed with other forms of the language such as Apbramsha, Khariboli and ultimately the Gojri of the present day got unfolded. A huge amount of Gojri vocabulary can be traced in the languages of expression of saints in the 16th and 17th centuries such as Mirabai, Kabir and Tulsidas. Gojri, thus, is a historic and living language, which is not bound to any specific geographical boundary. It is a language of vast populace who reside in the various parts of Indian sub-continent and beyond. Although, the elementary structure of the language has stood intact in spite of historical cataclysm and social and political ups and downs, however, fragile regional variations in the Gojri language prevail. Drew has the view that the lingo of Gujjars is not the similar in all places and depend on the nation state, they are settled in. He states, "thus there are Gujjars in the vale of Kashmir who speak Kashmiri dialect, while those who come to the middle mountain converse in a jumbled dialect of Punjabi /Dogri and Pahari. These have, however, some words peculiar to themselves." Like various communities of Indian Sub-Continent, Gojri is also the mother tongue of Gujjars and Bakarwals of Jammu and Kashmir. Gojri language is also known to inhabitants of Jammu and Kashmir State as 'Parimu or "Hindki'". The Gujjars and Bakarwals within their family and community speak "Gojri", while communicating with others they use Kashmiri, Punjabi, Hindi, Urdu, Pasto and Pahari dialects such as Kangri and Dogri. The Bakarwals, of Jammu and Kashmir State, an offshoot of Gujjars speak Bakarwali, a dialect of Gojri. Undoubtedly, Bakarwali is a form of Gojri, but the appreciable matter is that Bakarwali dialect has retained its originality and is comparatively unadulterated owing to the comparative solitudinous of the Bakarwals, who are totally nomads. While the Gojri spoken by the more settled Gujjars of Jammu and Kashmir has been to large extent influenced by other languages and dialects spoken in the State of Jammu and Kashmir particularly Dogri, Pahari, Punjabi and Kashmiri. It is beyond doubt, that there is much that is common between the Gojri and Bakarwali, but there are still some elements that distinguish these two dialects from each other. The most visible trait that sets Bakarwali apart from Gojri is the substantial sway of Haryanvi in Bakarwali. On the other hand, the Gojri language has borrowed much from Dogri, Pahari and Punjabi. This credence is not evident only in the jargon of the two languages but also the rhythm and tone in which they are spoken. This is interesting because it would bring us to believe that if Bakarwali is a purer, better preserved form of Gojri, then the theory that traces the Gujjars, as perhaps the Bakarwals, to parts of Rajasthan-Punjab-Haryana (and, as a theory suggests, perhaps eventually to around Georgia in Central Asia) gains

greater currency. The Gojri speaking communities form the third largest linguistic group of Jammu and Kashmir State after Kashmiri and Dogri speakers at the first and second position respectively. Keeping in the view the rich folk in the Gojri language and speaker at the larger scale the GB's of J&K State are from decades are demanding insertion of Gojri language in the 8th scheduled of Indian constitution, it is said that the Gojri language is not only spoken by millions of Gujjars in the state of Jammu and Kashmir but it is the language of large number of Gujjars of the Indian subcontinent.

Gojri, a significant and prolific language of the Indian sub-continent, has now remained in practice for more than ten Centuries and has richly contributed to the literary traditions and treasure in the form of Masnavies, Prose, Folk –lore and religious literature.

**4. Religion**

According to Emile Durkheim "religion is a unified system of belief and practices which is related to sacred things, which set apart and forbidden and unite the whole community into one segment". Religion is very significant attribute of the Indian population and Indian masses are religious par excellence. Religion is a way of life in India and it affects the social, economic and political structure of society. Different religions followed by different people living in different parts of the country, have created diversity of culture and brought about changes in the life style of masses . Mostly, Gujjars of India are Hindus, but in Jammu and Kashmir State, they are mostly Muslim tribe who inhabit in the foothills and upper reaches of Pir Panchal range. The Gujjars of Jammu and Kashmir which also include Bakarwals were historically Hindus and later on a huge populace of them converted to Islam. The Gujjars and Bakarwals of Jammu and Kashmir mainly belong to the Sunni Sect of Muslims. In some areas, Gujjars assign their conversion to Islam from Hinduism to the time of Mughal emperor Aurangzeb. As a large populace of the Gujjars and Bakarwals profess Islam, some of them have retained certain Hindu observances. One such ritual performed by them is "Daeg Gandein" (Fixing a thread or cloth on the doors and windows of the holy places particularly shrines. Baisakhi festival, even though attributed to Hinduism is equally celebrated by Hindu and Muslim Gujjars. Other such custom is that on the birth of a son the women make an idol of cow dung of govardhan and worship it. Gujjars and Bakarwals are very close to their religious customs and rites. The Gujjars and Bakarwal people follow their own traditional values and customs strictly till now. That is why;

most of the Kashmiris regard them as the strict and devout Muslims of a deeply religious nature. It is actually the devoutness towards the Islamic principles that earns respects for Gujjars and Bakarwals in the eyes of Kashmiris who in other respects ridicule them. The principle religious activities and festivals observed by the Muslim Gujjars and-Bakarwals of the Jammu and Kashmir State are the five pillars of Islam which include: Belief in Almighty Allah, finality of Prophet Muhammad (S.A.W), five times prayers, fasting in the month of Ramadan, zakah (An annual religious tax levied on well to do Muslims) and Hajj (Holy pilgrimage to city of Makah in Saudi Arabia). Apart from the above mentioned religious activities, Idul- Fitr, Idul-Azha, Muharram and Naoroz are some festivals which are part and parcel of the religious life of Gujjars and Bakarwals, like every Muslim living in the different parts of globe. The above mentioned aspects of religious life, thus, reflects that the Gujjars and Bakarwals follow the doctrinal religion seriously which are based on the teachings of Holy Qur'an, Sunnah (the way of Prophet and his Companions) and other valid and relevant doctrinal sources. The nomadic Gujjars and Bakarwals are very particular about offering their five times prayers (Namaz) a day in comparison to the sedentary Gujjars and Bakarwals. The raison d'être for this may possibly be that the nomadic Gurjars and Bakarwals have a better sense of community than do other Muslims, including the Muqami Gujjars. So it is that much more easier said than done for a person to go against the society norms particularly in affairs involving the community as a whole. Secondly, there are few pressures on their time and thus fewer excuses to skip prayers. If a Gurjar or a Bakarwal tells a lie he is charged with a fine by the Biradari. This fine is called the 'dan' or 'taazeer'. Such penalties are forced only when the falsity make a difference to someone else. Although Muslims by faith, the Gujjars and Bakarwals, like tribals in general follow Sufi religious practices centered on saints and Wallis. It is so, because, these small pastoral communities adopted Islam largely because of the highly benign role of the Sufi Saints. Saints, live or dead are popularly thought to possess more spiritual power than ordinary human beings. Devotees acquire doses of saintly power through physical contact- touching the body, a relic or eating or drinking his leftover food and water. The other way of acquiring doses of spirituality is "Ziyarat" (visiting the Shrine of the physically deceased but spiritually alive Sufi Saint). These shrines are locally known by various names, such as, 'Mazar', 'Ziyarat', 'Astaaan', 'Khankah', 'Makbar' and 'Rouzah'. They aspire to visit often to the revered places which are regarded as the abode of Hazrat (is an honorary Arabic title used to honor a spiritual or religious person). The most popular days to visit these Holy Shrines are Thursdays, Friday nights and the birth and

death anniversaries, popularly known as 'Urs' of the physically deceased saint. The important among these Shrines is "Wangat Sharif" in Kangan area of Baramulla district of Kashmir. This place is also known as "Baba –Nagri". The Shrine belongs to Saint Hazrat Muhammad Ubaid Ullah, also known as "Baba- larvi", who was born in 19th century in Hazara in present day Pakistan. Was the physically deceased 'Pir' of Wangat Bakarwal or Gujar is shrouded with confusion. Bakarwals claim that he was a Bakarwal and Gujjar claim him to be a Gujar. This is also worth mentioning that "Baba- Larvi" is not revered only by Gujjars and Bakarwals but also by people of other communities and religions. Every year, in the month of July a religious function (Urs) is organized here at Wangat. The other Saints and Shrines held with great esteem by Gujjars and Bakarwals of Jammu and Kashmir include: Hazrat Baba Ghulam Shah Badshah (Rajori), Hazrat Pir Joth Ali Shah, Hazrat Naga Baji Sahib (Bandipur district J&K), Hazrat Baba Khari (Rajori), Sheikh Ahmad Karim (Pir-ki-Gali District Shopian),Hazrat Noor-ud –din Wali ( Charar-i-Sharief, Budgam district), Hazrat Yarmi wala Pir (Khanyar Srinagar), Hazrat Yarmi Wala Pir ( Kishtwar district), Hazrat-e- Zinda Baba Sahib, Nariyan (Rajori), Hazrat Baba Sharif Sahib (Tral Pulwama district), Hazrat Zain -ud-din Wali (Ash-Muqam, Pahalgam district Anantnag) Hazrat Chotte Shah Sahib (Poonch district) Hazrat Sain Illahi Baksh Sahib (Rajori district). The Gujjars and Bakarwals of Jammu and Kashmir also pay huge regard to the Saint of all Muslim population of Jammu and Kashmir namely, "Piran-e Pir Sheikh Abdul Qadir Jeelani (R.A)", also known as 'Gousul Azam' of Baghdad. They believe him to possess such powers that they say "unka paon doosre piron ki garden pe hai" (literally, his foot is on the neck of other Pirs, or he is that much more powerful than of other Pirs). Some of the Gujjars and Bakarwals are also staunch followers of Mujadid Alfisani Sarhindi, a religious and spiritual person, who lived during the reigns of Mughal emperors Akbar and Jahangir respectively. The name "Mujadid" in Islamic terminology implies "renewer". The Gujjars and Bakarwals, who are the followers of this Saharan man, believe that he cleaned Islam from many misinterpretations and renewed the faith. They also held the view, that the violations committed on Islam by self styled religious man and spiritual leaders and by many rulers particularly Mughal emperors Akbar and Jahangir were set right by Mujadid Alfisani. Although, followers of Islam, the GB's of J&K State retain some pastoral symbols, figures, taboos and totems. They also have the conviction in spirituality as they believe that the Pir (saint) will relieve, when ask for, by a 'Moored' (devotee). This can be well defined by the simple fact that almost every Gujjar and Bakarwal child wears a 'taweez' or talisman (amulets) blessed by a Pir. Their faith in Pirs and Spiritual persons is thus

unquestionable. Taweez (amulets), Mantar and Phook (blowing of breath by Holy men on the object, person and even cattle) are a cure for them as well as their cattle. Different clans of Gujjars as well as Bakarwals have their fidelity to the Pir of the particular area wherein they move about. Islam thus has a great weight in all spheres of their life. They are staunch followers of Islam with a profound religious nature. Racism, alcohol, usury, drugs, pork, gambling, theft and an extravagant life style and dressing, among other excesses are immensely discouraged under the indigenous Gujjars and Bakarwals doctrine of Islam.

**5. Physique**

The Gujjars appear to enjoy the best of the two worlds. The Gujjars are as handsome and beautiful as the landscape of their habitat. The Gujjars and Bakarwals are generally handsome. They are strong and stout body structured. Gujjars and Bakarwals of Jammu and Kashmir are normally tall and well built, with the physical characteristics of the Jats. For his appearance, Drew writes, "the race is Aryan but their demeanor and countenance cannot be called high Aryans, their forehead is narrow; they want the well- formed brow of the finer races. The lower part of the face is also narrow, but the nose has always something of the curve, as is often seen in Aryan nations. In figure they are tall and gaunt, in motion slow and ungainly. They live long, walk tall and erect and are usually less vulnerable diseases. The men are normally about half a dozen feet tall, highly muscular and have usually long beards (dyed red with henna when they become shaded). However, those Gujjars and Bakarwals who have given up their nomadic life and have settled down are neither tall or muscular nor even disease free. They walk with the same slouch as the rest of us and have a similar life expectancy. The women folk of pastoral Gujjars and Bakarwals are usually slim and tall. The women folk of Gujjars and Bakarwals have caught the vision of all those who come across them for their extra ordinary somatic charisma.

According to Sir Walter Lawrence, Gujjars are a fine giant race of men, with somewhat dim-witted faces and large, prominent teeth. According to a scholar Dr. Bisaria, who during the course of his survey met nearly 2500 Gujjars has observed: (a) Gujjars have narrow forehead. (b) Thick eyebrows. (c) Curved high nose. (d) Lighter eyes. (e) Strong protruding teeth. (f) Scanty Beard. (g) Tall figure (h) Thin of a pinched appearance. (i) Not a very fair complexion. (j) A graceful feminine body.

**6. Superstition/ False Notions**

Most of the inhabitants of Jammu and Kashmir State are superstitious. According to Sir Walter Lawrence, “the whole valley is rich in superstitions; there is not a mountain, river or spring which has not some quaint legend attached to it. But the Gujjar- Bakarwals are very much superstitious owing to their illiteracy and backwardness which has also made them timid. Following superstitions were reported in response to our query.

1. Reportedly having become victims of ghosts and evil spirits.

2. Crow cawing at night is the signifier of disaster, war, or the death of a chief.

3. Crowing of cock in the day light is considered highly loathsome.

4. If a dog or cat crosses or cuts the way in the morning, so it is expedient to avoid routine work that day.

5. The Solar and the lunar eclipse are considered highly precarious, especially for pregnant women. They are usually barred from cutting with knives and other such tools.

6. Sitting of eagle on the top of roof is also undesirable.

7. If the honeybees buzz near home it means guest is arriving.

8. It is believed that a mare born in the month of July or August is the carrier of bad luck.

9. Do not like to start any project on Tuesday and Wednesday.

10. At the time of sunset, small children should be wake up; this is the time of meeting of five elements locally known as “Panjh Peer”.

11. Itching in feet implies that some journey is awaiting or rain will pour.

12. In some Gujjar tribes, a new broom is not brought or used unless the harvesting of paddy is done.

13. Some Gujjars and Bakarwals attire their newly born male babies in girls costume to fool the evil eye and evil spirit. In short, there are other such numerous beliefs to which these people are adhering.

**7. Fairs and Festivals**

Fairs and festivals are extremely popular throughout the State of Jammu and Kashmir. Every year thousands of fairs and festivals are celebrated across the state. Most of the festivals celebrated by the different ethnic groups are typically associated with religion. The society and culture of Gujjars and Bakarwals of Jammu and Kashmir, a popular ethnic group of the State is also full of fairs, fetes and festivals. Apart from regional and socio-cultural festivals, the community celebrates all the festivals of the national significance. Among Gujjars and the Bakarwals of the State, fairs and festivals have an incomparable taste and charm of their own. Among the Muslim Gujjars and Bakarwals Idul, Urs and Ziyarat are occasions of celebration. Like all Muslims throughout the world, the Gujjars and Bakarwals celebrate two Ids in a year i.e. Idul-Fitr and Idul-Azha. Idul Fitr is celebrated at the end of the month of Ramadan (the Islamic holy month of fasting). While as Idul- Azha, also called the "Festival of Sacrifice", it is celebrated to honor the willingness of Prophet Ibrahim to sacrifice his son Prophet Ismail (A.S) as an act of obedience to God's command. Both these Ids has a particular prayer (Salat/ Namaz) performed in congregation in a grand mosque or field (Id Gah). On the days of both Ids, people embrace one another when they meet. On both these occasions parents give money known as 'Idi' to their children. Like every sedentary Muslim, the transhumant and nomadic Gujjars and Bakarwals also visit their relatives and friends to affirm mutual bonds of goodwill. Some of the Gujjars and Bakarwals even visit family graves or graves of saints to remember their dear dead ones. Apart from these two Ids, some of the sections among Gujjars and Bakarwals also celebrate an additional Id, known as Id- u- Milad –un – Nabi . This festival is celebrated in the third month of Islamic Calendar 'Rabi- ul- Awal'. This Id is celebrated to commemorate the birth of Prophet Muhammad (S.A.W). Naoroz (meaning New Day) is the name of the Iranian New Year's Day, which is celebrated throughout the globe by various ethno-linguistic groups. It is actually the day of the vernal equinox and marks the beginning of spring in the Northern Hemisphere. This festival is celebrated with great religious fervor throughout the State of Jammu and Kashmir by the Muslim folk. Gujjars and Bakarwals also celebrate this festival with great zeal and pomp.

From the times of great Shahmiri ruler Zain –Ul- Abidin Badshah (1420-1470 CE), Naoroz is celebrated in Jammu and Kashmir as holiday. Besides holding different functions and cultural programs, people also offer special prayers on this day. Ashura is not a festival, but, it is the day

of mourning. It marks the climax of the remembrance of Muharram and commemorates the martyrdom of Hazrat Imam Hussain Ibn Ali (R.A), Holy Prophet's grandson who had martyred in the battle of Karbala on 10th of Muharram (first month of Islamic calendar). Huge taziyas made of paper and wood are taken out in processions, all over the state . The 'Urs' (or Ziyarat) is a typical festival, held annually at the shrines of Muslim saints on their death anniversaries. The Gujjars and Bakarwals like the Asian people in general visit the shrines of saints and consider it obligatory. Different groups of Gujjars and Bakarwals illustrate their fidelity to the Pirs/Saints of the particular area wherein they move about or live. Among the most popular Urs festivals celebrated by Gujjars and Bakarwals of Jammu and Kashmir, following are worth mentioning.

1. Urs of Hazrat Muhammad Ubaid Ullah, popularly known as Baba Larvi (R.A), a 19th century saint, the shrine of whom lies in the picturesque Kangan valley near Wangat in Ganderbal district of Kashmir. Every year, in the month of July a religious function (Urs) is organized here at Wangat.

2. Urs of Baba Ghulam Shah Badshah (a revered 18th Century Saint). The Shrine of saint is located 5km from Thana Mandi at Shadra in Rajori district of Jammu. Every year on 9th and 10th day of the first month of Islamic Calendar i.e. Muharram a grand two days Urs is celebrated here. On 10th Muharram the Shrine is washed, which is known as "Gousul ceremony", followed by laying Chadar on the Tomb and offering fateh (recitation of Holy Verses of Quran on any grave).

3. Urs of Hazrat Joth Ali Shah (R.A), whose shrine is located at Mora Takya of district Rajori. Every year Urs is celebrated here in the month of October and November.

4. Urs of Sheikh Noor ud din Wali, popularly known as Nund Reshi (R.A) a 14th and 15th century Sufi saint, whose shrine is located in Chari- Sharif area of Budgam district is celebrated every year in the month of October by the Muslim Gujjars and Non Gujjars alike.

5. Urs of Sain Illahi Baksh Sahib (R.A) a 20th and 21st century saint. The shrine of this Sain is located in Battalkote Poonch district of Jammu. Annual Urs at this shrine is celebrated in the month of May. The annual Urs is not attended by Muslim Gujjars and Bakarwals only but a huge population of Hindus and Sikhs also participate in the Urs.

In addition to the above mentioned festivals, hundreds of other such annual festivals of regional and state level are celebrated. It is also important to mention here that even some Hindu festivals like Baisakhi are also celebrated by various Gujjar and Bakarwal communities across Jammu and Kashmir State. They did not start their upward journey until the celebration of Baisakhi festival in April. Among the Hindu Gujjars who almost lead a sedentary life, festivals who are celebrated almost throughout the length and breadth of sub-continent such as Ram Navami, Rakshabhandhan, Janamashtmi, Navrata, Karvachauth, Diwali, Bhai Dooj, Hoyee, Lohri, Shivrati, Baisakhi and many more are celebrated with great religious fervor and are followed with unique songs and food, traditions and culture.

**IV.8.B. Customs and Rituals**

Among the Gujjars and Bakarwals of Jammu and Kashmir State, there are widespread customs and rituals. They are very much faithful towards their traditional customs and rituals. For Gujjars and Bakarwals violation to the established customs means iniquity from their social faith. From the birth of a child to death, various customs and rituals are carried out by this community on the religious lines. Being Muslims by faith one can easily witness that the customs and rituals were religiously determined.

**1.Birth**

At the time of birth of a child (boy/ girl), the religious priest (Molvi) or a senior member in the family gives the Adhan or Azaan (A call usually given before Namaz) in the ear of the child, when a child is born. On the occasion of giving name to the child, Biradari is invited and a sheep or goat is sacrificed. This custom in Islam is known as 'Akeekah'. At the time of birth, the Gujjars distributes sweets, milk, lasi, curd and Gur (Jaggery) among their neighbors, relatives and friends, who in return bring gifts like Topi, Taweez, and Panyater.

**2.Khutna/ Khatnal** (circumcision) is another ritual which is performed usually when the male child reaches the age of five or six years. However, there are various opinions regarding the age at which the boy should be circumcised. Some groups circumcise infants a few days or weeks after birth. Since, the incursion of Gujjars and Bakarwals into the Jammu and Kashmir, Circumcision is usually done by a barber. In some well to do Gujjar and Bakarwal families a Qurbani (sacrifice) of sheep, goat is made at this occasion. In case, if a woman gives birth to a child during the migration, the dera continues their march, except few relatives or the household

members of the women. A two days‟ stay is sufficient in that case. In such cases, other connected rituals and customs are performed either in the summer or winter pastures. In addition, ‘Mundan’ (first hair cut of a baby) is also important ritual among Gujjars and Bakarwals. Usually Mundan is done at a sacred place, usually at the Shrines of Saints. Some of the families even observe Hindu rituals and on the birth of a son the women make an idol of cow dung of govardhan and worship it

**3.Marriage Ceremonies**

Marriage in the Gujjar and Bakarwal societies has slightly retained their own identity. Being male dominated most of the marriages in all castes and class groups are arranged by parents. However, in past Gujjars initiate marriage proposals through barbers or ‘Nai’. Endogamy is maintained at the religion and community level. Marriages are performed through negotiation between the family of bride and groom. Marriages outside their own tribe are resented, which means consanguineous or connatural marriages usually take place. Hence, Gujjars and Bakarwals hold their marital and kinship affinity bound to their own community. Polygamy is allowed but the general form of marriage is monogamy. Ceremonies associated with marriage function are conducted both at the house of the groom and bride`s place. Early marriage is a peculiar feature of these communities and is taken as an accepted way of life. Traditionally, marriages are fixed when children are about eight to nine years old. However in some communities, the average marriageable age falls in between fifteen or sixteen years in case of girls and eighteen years for boys. Dowry system was not in vogue till 19th century. However, this evil has gained grounds from past few centuries. Majority of the parents give buffaloes, cows, sheep and goats in dowry. However, traditionally Spinning wheel and other articles of domestic use were given in dowry. Historically, marriage among Gujjars and Bakarwals has remained a two or three day ceremony. The first ceremonial practice that signals the inception of the marriage rites is the oiling ceremony, or ‘mainyan’ or ‘meedi kholna’, which customarily takes place during the late morning hours. The women from groom’s side on this occasion visits the bride and take turns to unknot her hair and smoothly rubs oil on her head. Usually, the elder brother of the bride rubs oil on bride’s hair and in his absence; the rite is performed by bride’s uncle. The ‘meedi Kholna’ ceremony is followed by a feast which is prepared outside the home, usually by the men. While inquiring about the antiquity of oil ceremony, most respondents where are of the view that this is an age old practice, prevalent among our forefathers. On the day of

wedding, the bride is embellished with silver ornaments like silver chains like silver Dolara, silver sargast, silver mahail, silvergani, silver earrings, silver bangles, silver rings and silver necklaces called "Haseeri"etc. The bridegroom wears headwear like lungi, waistcoat, shirt and Shalwaar besides red handkerchief in his hands and "Sehrah". On the occasion of celebration of marriages they recite poetic recitations from the books like c-harfi, Soni-Mahiwal, Saif-ul-Maluk which enthralls the audience. According to Anita Sharma, the singing of the Punjabi translation of Saif-ul- Maluk, a legend about a fairy love with a Persian prince conveyed in a religious bent, was another influence internalized by the Bakarwals. The story was sung with much enthusiasm and finesse during Bakarwal marriages. The second custom of great significance from centuries is applying Henna to both bride and groom. This practice is performed during night, thus called 'Mehndi raat' in local tradition. On the next day, the wedding procession or 'baraat' leaves the groom's home with him mounted on a horse wearing a 'Sehrah (a kind of ornamental veil) and garlands. In older times, another custom associated with baraat was that when the baraat crosses distance of about 200-300 from his dera, a group of matrons receives the bride with an outstretched cloth on which one of the elderly men would place some money and a small piece of Jaggery after which the matrons allow the baraat to pass through. This ceremony is seldom performed any longer. Among the pastoral Gujjars and Bakarwals, the rite of 'Buthkar' during marriage ceremonies is an age old practice. In this traditional custom a stone weighing 100-150 kilograms is placed at some distance from bride's dera and women from bride's side challenge 'baraaties' (people who accompany groom) to move the heavy stone. In past, the groom's Kumba usually make sure to send a muscular member with the baraat to do this task. In case if the groom's side fails to lift or move the stone they then challenge the bride's side to do the same. After the successful end of this event, the baraat is allowed to move. This unique and exciting rite is however losing its ground and is at the verge of decline. In certain communities, 'Beni' (where one holds the arms of other who uses all force at his command to disengage) is other feat performed during marriage ceremonies. Another such unique and exciting custom which was in vogue with full vigor during medieval period, is the ceremony of 'Taman'. However like the 'Buthkar' custom, this tradition is also declining rapidly. 'Taman', is actually an object tied in a cloth hoisted on a long stick near the house of bride. In this ceremony, the bride is stopped once again and his 'baraaties' are challenged to bring down the 'Taman'. After reaching the 'khima' (tent in which marriage ceremonies are performed), the religious cleric recites Holy verses from Quran (Nikah Khutba) and with the consent of both bride and groom

fixes Mehr (a mandatory payment , in the form of cash or possessions paid by the groom or his family , to the bride, that legally becomes her property). The consummation of marriage ceremony, takes place after bride's family serve lavish cuisine to the baraaties and bride's family and relatives give 'rukhsati' (when bride leaves her home on the dooli ) to the bride . Traditionally, Gujjars and Bakarwals in their marriage ceremonies usually serve Dahi (yoghurt) and salt to their family, relatives and friends. They use in their meals lot of curd i.e. Dahi and salt. The curd is presented by the kiths and kins people as a mark of endowment to the household celebrating the wedding. Traditionally, this practice is called "Bhaaji". Nowadays, expenditure on a marriage is shared equally, even though traditionally it was the groom's family that bears a large share of the expenses. According to the tradition, the newly married couple usually stays with the husband's parents in a separate tent or the same tent. A separate establishment is commonly set up by the couple only after two or three years of marriage and at birth of child.

**4. Death**

Since, conversion from Hinduism to Islam, the pastoral Gujjars and Bakarwals of Jammu and Kashmir are deeply linked to their religion. Most of their customs and rituals from birth to death are associated with principles laid down by Islamic Shariat (Law). After the death, a person, male or female, is given a full bath, known in Islamic terminology as 'Gousul'. This sacred bath to the deceased is performed by a family member or a person having good knowledge of Islamic rites. The sacred bath to deceased women is performed by women having knowledge of this ritual. After 'Gousul' the whole body of the deceased is covered from head to toe with white cloth called Kafan, by the family members, near relatives and neighbors. Gujjars and Bakarwals bury their dead according to the Islamic rites and recite some Holy verses from Qur'an on the grave of the dead. Before burying dead, a special funeral prayer called "Namaz-e-Jinazah' is offered by all family members, relatives, friends and neighbors. This special prayer is performed in congregation usually in an open field. After the completion of Namaz-e- Jinazah, the funeral is taken to 'Makbar' (graveyard), where the deceased is buried according to Islamic rituals and customs. In the families of transhumant Gujjars and Bakarwals if demise happens during the course of migration during, the deceased is then buried somewhere along the route or near the summer of winter Dhokes. The graves are marked or heaped up with stones and every year while passing along the route they offer Fateh (Recitation of Verses from Qur'an) and give homage to the deceased soul and illuminate a lamp on the grave of the departed soul. At the house of the

bereaved family, for three days from the day of demise, meals to the family and relatives of deceased are traditionally served by the neighbors. They also offer other small items as aid to the family. The prevalence of this practice is a sign of good fortune during modern times. During these days verses and stanzas from religious and Sufiyana poetry literature are recited and sung. On the fourth day (Chehlum/Chotha) from the day of demise, the traditional mourning ends and the relatives return to their houses towards a comparatively normal life. However, in some cases, the near relatives stay till fourteenth day or even till fortieth day. Except from first four days of customary mourning, the deceased is remembered on other occasions and prayers for the departed soul are held, especially on fourteenth day and then on the anniversary. This occasion in tradition is known as "Khatam" or 'Niaz'. Being bucolic/herdsmen various GB families also observe a usual 'siapa' or mourning on the loss of a cattle. The womenfolk mourn more or less as if they had lost a dear one.

**4. Dress Patterns**

Dress pattern transcends culture. The dressing pattern of individuals indicates who we are as individuals as well as a society. That is why; some anthropologists refer clothes as "the social skin". The dressing patterns of Pastoral Gujjars and Bakarwals also reflect their culture and tradition. The Gujjars and Bakarwals of Jammu and Kashmir from centuries are living a simple life; their simplicity is evident from their dressing as well. Gujjars and Bakarwals wear a unique dress and have not changed their style in spite of changes we witness in society that occurred due to modernization. The pastoral Gujjars and Bakarwals (men and women) usually wear their traditional dresses and jewelry. The traditional dress of Gujjar and Bakarwal men includes Kameez/ Kurta/Peherni (Long shirt) with waist coat spangled with buttons and Tehmud or Tehband instead of trousers. The Gujjar and Bakarwal men folk also put on a particular cloth on their shoulders, locally called 'Chadar'. The peculiar part of their dress is the loose and unique shaped turban, locally called as Safa, Patka, Pag and Lung. Pure silk Mashadi turban is favorite. Men sometimes wear rings of silver but they usually don't put on jewelry. Like their men, the Gujjars and Bakarwal women folk also wear shirt (Kameez/Peherni / Kurti) spangled with different varieties of badges and buttons. The Kameez of women is usually embroidered. The women also put on bloomers, usually of black color known as 'Sutan or Shalwaar'. They use grass made sandals locally known as 'Pullan' and very barely a particular type of handcrafted boot called 'Johda'. 'Burka/ Abayah' (Veil) system is not customary among GB womenfolk, in

its place they wear ‘Chiprah’. Traditionally, the string of Sutan or Shalwaar was made of the goat hair or sheep’s wool. Women folk of these communities also keep a Gojri/Bakarwali Cap or Topi popularly called ‘Lachka’ on their head apart from Chipri or Head Sheet (Dupatta). The younger women also wear a smaller triangular scarf known as ‘kasawa/ kasaba’. The hair style of the GB ladies has a unique feature. The women’s hair does make up a large number of plaits called ‘Mindian’ which takes almost a day to weave. The women folk, young or old are fond of jewelry. Jewelry made of silver is however common. The jewelry comprises a long chain around the neck called Gani and Haseeri. The Haseeri contains a triangular pendant, spangled with a beautiful stone in the centre. The Haseeri has religious significance, symbolizes evil eye and mainly utilizes to avert bad luck. Loung is put on nose along with a pair of Baali or Jumka in their ears. The Bakarwal women folk use nose-jewel of distinct sizes implying whether a woman is married or unmarried. The smallest nose-jewel known as ‘Nali’ is worn by girls; a marginally bigger nose-jewel, called ‘Teera’ is worn by older girls while married women wear large and complex nose-pins made of gold called ‘Loung’. Kangan, Payal, Karras, Seheeri, Challa are also common items of jewelry. Apart from wearing large print dresses, the Gujjars and Bakarwals are fond of tattooing as it is measured as one of the solitary artistic creations as certain socio-cultural values are emotionally involved to it. Gujjar/ Bakarwal men to a certain extent than women are typically fond of tattooing. They imprint their names, sometimes the name of Allah and Muhammad on their arms or on back of hand. Imprinting the shape of a crescent/ hilal and a star which is the sign of Islam is also very common. This also reflects the deep religious spirit of Gujjar and Bakarwal men folk. These tattoos are usually green in color as green was supposedly favorite color of Muhammad’s, the final Prophet of Muslims (S.A.W) and is thus considered auspicious.

**5. Food Habits**

The pastoral Gujjars and Bakarwals of Jammu and Kashmir State like other pastoral communities of world since older times, mostly depend upon milk and milk products. Besides milk and milk products, maize, cereals and wheat are important articles of food. The most favorite diet of these communities from generations is bread made of maize, locally called ‘maki ki roti’ and milk of goat, buffalo, cow or sheep. Ganhar, Sarsoon ka Saag, Lassi, Kalari, Karan are some other important food articles of Gujjars and Bakarwals. The Pastoral Gujjar and Bakarwals of Jammu and Kashmir are both vegetarian and non-vegetarian. Sheep’s mutton is

favorite non – vegetarian diet. During the seasonal migration to highlands and pastures most of these carry a supply of pulses, oil and spices. Tea is also important article of their diet. During the course of migration almost at every stop, the GB's take doses of tea. According to Anita Sharma, they simply cannot do without generous daily doses of 'Nun-Chai' or salt tea. The eating habits of both the Gujjars and Bakarwals are fairly alike to the food and eating habits of Jats, says Dr. Javaid Rahi. Apart from above mentioned food items, various plants collected from forests are also used a food. Some of the notable are 'Gordi' a fern-like plant, 'Kungi', 'Murkun'and 'Chaach' (favorite Saag of Bakarwals). They also collect small and big varieties of a sweet reddish fruit that grows on thorny bushes called locally as 'gurucha'. A tree with black berries that grows in the wild known as 'Perth' is another favorite. Another small bush that supports pearl-like red berries called 'kanchi' are also savored, especially their children. They also like to eat a red-berry like fruit called 'mewa' .

**6. Games and Amusements**

The traditional games, sports and amusements constituted an important facet of the social cultural setting of the pastoral Gujjars and Bakarwals since their incursion into the State of Jammu and Kashmir. Regardless of having an arduous life the Gujjars and Bakarwals free time for amusement and entertainment. Traditionally, as evident from the literary works of medieval Kashmir, the most favorite sport of the people of Jammu and Kashmir including Gujjar and Bakarwals was hunting. Even today the elderly Gujjars and Bakarwals have passion for this sport. Historically Gujjars and Bakarwals also were fond of wrestling, archery, cock/ bull fighting. 'Banjli (playing on flutes as well as 'Algoja') from centuries has remained their favorite pastime. In addition stone Lifting (Bugdar), arm holding (Beeni Panjo), Chitto (played mostly by girls), Panj geet (indoor game with five kankars). Among the children folk, the prime leisure activities are 'Chupa-Chupi/ Chhhapa Luki' (Hide and seek), Gili Danda or Itti Tilel (Gali means Bail and Danda Stick), Hop scotch, 'Gulail' (Sling and Stone). Much like in any culture and society, storey telling also has been the favorite pastime of children and their ardent narrators have been their doting grandparents, or elderly members of their kin and clan.

**7. Other Means of Entertainment**

Apart from the above mentioned means of entertainment, the Gujjars and Bakarwals of Jammu and Kashmir State also from centuries have amused themselves by folk songs, music and dance.

Although, it is a fact, that this community has borrowed much of their musical, dancing and singing traditional from various other traditions which they encountered in their nomadic life, but still these amusements are an integral part of their social life. Most of the folk songs of Gujjars and Bakarwals are themed on separation which reflects the preference for connatural unions. However, some songs are themed on the pain of separation between lover and the beloved or the pains of suffering or atrocities on the lover and beloved. The folk songs are usually sung on occasions such as marriage and festivals. The most famous and richly sung Gojri folklore, constitute lore's such as "Balo Mahiya", "Dhol Sipahi","Noora", "Tajo" "Dheendhi'', "Nathia" "Shopia", "Jangbaz" and "Chann". 'Benthe' is another such popular folk expression of dance and singing among Gujjars and Bakarwals. Like their folklore, the dance of Gujjars and Bakarwals also seems to be borrowed. There seems barely any a solitary stylish movement or gestures in their dance form. Like singing, the dance is mainly performed on the occasion of marriage and community gathering. The dance comprises simple leg movements, from side to side accentuated by hand and slight waist movements perhaps borrowed from the Punjabi traditional dance style called as 'bangra'. There is also believed to be some influence of Dogri and Pahari. It is mainly men and not women who dance, perhaps owing to the perceived religious taboos and gender equations prevalent in the society. The Gujjar tribes play some musical instruments since times immemorial. Some of the instruments associated with them are part of their nomadic practices and some are borrowed to add to their musical tradition. The traditional folk instruments used by Gujjar tribes are mainly made from wood, animal skin and clay. Some of the popular musical instruments are: 'Algoja', it is a type of flute prepared from a single void gleam or shaft chiefly of natural bamboo called 'Nagal', typically with six or seven finger holes and seven to eleven inches long. For nomadic Gujjar tribes it is a shepherd divine instrument. 'Jodhi/Do naal' (made by joining two flutes) is another musical instrument, popular among pastoral Gujjars and Bakarwals. 'Banjli', it a small flute which varies in size from less than twelve inches to nearly thirty inches. Every pastoral Gujjar and Bakarwal is fond of it that they always carry this in their pockets. 'Bisli' is another typical triangular folk instrument, made of baked clay, used by pastoralists. 'Chhung' is an apparatus manufactured from iron with one copper cord. This musical apparatus once very popular among Gujjars and Bakarwals is dying very fast. 'Yak- taro', this instrument is used by Gujjar artists to sing Sufiyana Gojri poetry. 'Dhol/ Drum' and Sharnai or Tutadi musical instruments are also very famous among Gujjars and those who plays these instruments are called 'Mirasi". According to K.D Maini, 'Mirasies'

have remained an important part of the lifestyle of people of Poonch region from very ancient days. Apart from above mentioned musical instruments the Gujjar tribes of Jammu and Kashmir State are from generations experts in making leaf instruments and making tones by putting their fingers in mouth and folded tongue, often used by shepherd boys for flashing signals to their sheep and cattle. It can be concluded from the above analysis that social the Gujjar and Bakarwal community in the State of Jammu and Kashmir have preserved there rich social heritage up to a satisfactory level. Socially, Gujjar and Bakarwals are still practicing the old traditions, customs and rituals.

**IV.8.D Economy**

The State Jammu and Kashmir's economy from ages has been heavily dependent on animal resource. Animal resources were considered important in the economic life of mankind since the dawn of civilization. Despite the decline of its relative importance in the contemporary world it still contributes significantly in the overall growth of human economy. Same is true about the State of Jammu and Kashmir where, from centuries animal husbandry has remained one of the prominent pecuniary sectors and has contributed immensely to the financial development of the state since ages. The contribution of the pastoral Gujjar and Bakarwals cannot be ignored in this regard. Economically the Gujjars and Bakarwals of Jammu and Kashmir State are rotting in steep backwardness since centuries. They are tribal peasantry cum pastoralists, dwelling on lofty mountain peaks near alpine meadows/pastures and in high altitude vales. Traditionally Gujjars are landlords and cultivators in which most of them were herdsmen. They are still engaged in traditional occupation of rearing buffaloes and the sale of milk and other milk products. Their gains are derived chiefly from the sale of ghee/butter, the preparation of which engages them throughout their stay in the summer pastures. According to R.P Khattana, among Gujjars and Bakarwals, quantity of flock is looked as assets and individuals' social position, instead of currency or other assets. Further he concluded in his study that more than 90% of Gujjar – Bakarwal family units were reliant on the transhumance practice of live stock. Most of the Gujjars and Bakarwal since centuries live a poor life. Their miserable economic condition from centuries can be justified by the words of Sir Walter Lawrence who says, "All Gujjars are the slaves of middleman, by virtue of the 'rekh' or system of advance. As per, A.N Bhardwaj, "these are the real 'Gopals' of Lord Krishna, but have not the proper places in the society and are victimized by the concerned since times immemorial. Their debt is ancestral which transmits

from generation to generation. Side by side with cattle rearing or transhumance, some of the Gujjars and Bakarwals since long are partially engaged with other economic activities. Among other occupations, agriculture has remained an important economic pursuit of these people. These Transhumants occasionally cultivate arable lands near pastures and meadows, because of non availability of fertile lands in highlands. They even restrict themselves to only one crop per year. Maize and wheat are the crops mostly cultivated in these highlands from generations. However those Gujjars and Bakarwals who are living sedentary life in villages, besides rearing animals, are practicing agriculture on a large scale. Trade of mutton and woolen products from centuries has remained another vital economic pursuit of Gujjars and Bakarwals. Since the times immemorial the requirement of mutton and fleece was met mostly by Gujjars and Bakarwals. In past and partially even today, the trade in mutton and wool was mostly done through intermediaries. The middle man called "Kothdar" who purchase mutton from Gujjars and Bakarwals often exploit these simple and illiterate tribesmen. Apart from above mentioned economic pursuits, the Gujars and Bakarwals do arduous labor, as they did not like to sit idle without any work. Since centuries, cutting wood from wilds and sold them in markets has largely contributed to their incomes. They also experts in making charcoal of wood which is used in fire pots (Kangri) by the people of Kashmir valley during harsh winters. From the 19th century a huge proportion of Gujjars and Bakarwals have jumped to labor sector. According to stats provided by Tribal research foundation, more than half of their populace obtains their source of revenue from manual labor and related activities. They after a brief session with cultivation and Pastoralism, migrate to other parts of the country to do labor. In addition, those Gujjars and Bakarwals who possess folks of horses and ponies use them to generate incomes. Tourists to picturesque valley and pilgrims to various Hindu holy shrines hire the ponies and horses and stay in the tents of these nomadic communities during their tour to valley and pilgrim centers, thereby adding somewhat to the avenues of income of these economically backward communities. The main difficulty however from generations is that they are mostly unskilled and non technical. In conclusion, it can be assumed with certainty that Gujjars and Bakarwals are hardworking communities, who work dawn to dusk to meet their both ends. They are perhaps the only community which has preserved and maintained their originality in every socio-economic aspect throughout ages. Even now cattle rearing continue to be the principal occupations of these communities, but a few are landowners too. Nevertheless, it will be no exaggeration to say that their economy revolves round the buffaloes, sheep and goats.

### IV.8.E. Arts and Crafts

Zest for arts and crafts is not present only among the Pastoral Gujjars and Bakarwals of Jammu and Kashmir but is found in most nomadic communities' throughout the world. The arts and crafts of Gujjars and Bakarwals, like their dance and music has many borrowings from other communities of Indian sub continent. Since there incursion in the State of Jammu and Kashmir, the Gujjars and Bakarwals has shown a good taste for various primitive arts and crafts. However, it is beyond doubt, that the arts and crafts were carried since ages for domestic purposes and has little economic velleity. The Gujjars and Bakarwals though less advanced in arts and crafts still displays a special amalgamation of fairness and simpleness in their arts and crafts. Their embroidery skills are thoroughly put to use on almost every available article they possess. The Gujjars and Bakarwals not only decorate their dwellings and other household commodities, but sometimes even decorate their cattle as well. Decoration of their dwellings and cattle with unique badges, and jewelry is simply beautiful. They are experts in making baskets locally known as 'Khari'. They also make Phuri, Kheerha, as sitting tools. They make beds for their own use especially of grass and fur of Goat locally called as Manja, Manji and Khatt. In personal beautification, the community from generations has displayed baffling richness of their mind's eye. Their skill in carving bags, saddles and other articles of daily use out of leather, fur and wood reveals their soulful artistry. From generations the women particularly of Bakarwal community have expertise the art of making a woolen cloth called "pattu", which is a famous wear of the people of Kashmiri people, worn particularly during winter season. They decorate their horses and ponies, who are their main companions during course of migration. The various embroidered articles used from generations to decorate the horses and ponies include 'dhadi' usually put on the backs of these animals. The 'dhadi' is topped with a 'kathi' or wooden saddle. 'Galtani', it is a decorative belt that falls across the lower front side of these animals. Another decorative rope made usually of goat hair that goes under the tail of the cattle is called 'dumchi'. Apart from these decorative articles 'Zeen' (Leather saddle), 'Jat' (colorful string), 'Chat' (Embroidered sacks), 'Chika' (Chat when tied with Jat), 'Nukta' (Saddle mounted on horse's back made of goat leather) and 'Seli' (saddle made of Jat) are the other accessories made for decorating horses and ponies. It can be concluded from the above analysis that Gujjars had played an important role in the political history of India from 6th century CE onwards, and have carved various dynasties at different regions and left imprints of their rule. Socially, they are rich

as Gujjar and Bakarwals are still practicing the old traditions, customs and rituals. Most of them are of superstitious belief and it is this belief that hinder in their way of social reforms. Therefore after studying various patterns of Gujjar and Bakarwals, it can be said that their social and economic status is has uniqueness. They contain distinctive way of life which varies from other identities in Jammu and Kashmir. Their festivals, marriage and several other ceremonies performed during the weddings create a distinct image for them in the state. Their political organization i.e. Zirga system from where society members reconcile their disputes will turn out to be a history in next few decades, most of the GB's insist to grant it a officially authorized form so that it can be conserved. Economically Gujjars and Bakarwals are very poor. In brief, the Gujjars and Bakarwals have an organized social life. The existences of social and economic institutions, functional groups and social stratification, the rituals, traditions are the result of Nomadism. The geo-ecological environment of their dwellings has wielded a determining effect in fashioning their mode of life, their racial beliefs, values, rituals and legends.

**IV.8.F. Gaddis, Origin, Arrival and Other Social Aspects**

The word 'Gaddi', meaning shepherd, is believed to be sourced from the Sanskrit 'Gaddar', a sheep. According to other view, the word Gaddi means 'The Cushion' or 'the seat'. If we accept this theory, then idiomatically Gaddi means "The throne" or "Seat of power". The Gaddis had the belief that Lord Shiva had granted the hills of Jammu and Kashmir and Himachal Pradesh to their community to rule over. General Cunningham claim that the Gaddis have descended from a group or family that the ancient called 'Gangaridae or Gandharides'. It is believed that Gaddis belongs to the Aryan and Indo- Aryan race and are considered to be the offspring of the Khashtries (Khatris) of Punjab together with the parts of Pakistan.

The Gaddis are believed to have migrated to the higher altitudes because of persecution by the Muslim rulers. According to the Gaddi tradition their ancestors migrated from the plains. Thus the Chuhan Rajputs and Brahman Gaddis accompanied the Raja Ajay Verma to Champa in 850-870 C.E. Another theory in connection to the arrival of the Gaddis is that they were the inhabitants of Punjab and Sindh from where they fled to Jammu province and Himachal Pradesh during the reign of the most fanatic Mughal emperor Aurangzeb in 17th century in order to evade abuse, oppression, wrath and worse.

**a. Abode of Gaddis**

Gaddi is the other rare pastoral semi-nomadic community of Jammu and Kashmir State. The Gaddi is the most noteworthy race in the State of Himachal Pradesh, Uttaranchal and Jammu and Kashmir. Gaddi is a generic term used for all of the indigenous population of the Barmour area of Chamba district and regions of Jammu and Kashmir. The Gaddis seem to have come at sometime or other from the Chamba Hills. Later, they spread southward across the Dhoula Dhar into the northern part of Kangra proper. Hence, these snowy ranges dividing the twin districts of Kangra and Champa popularly known as "Gadderan", constitutes the heartland and abode of Gaddis. From there they have scattered to distinct areas of Himachal Pradesh, Ramban, Doda, Kishtwar and Bhaderwah districts of Jammu and Kashmir State. A good portion of Gaddi populace is also found in Bani, Basholi, Billowar and Hiranagar tehsils of Kathua and Udhampur district of Jammu and Kashmir. In upper valley of Tawi river dwell some Gaddis in communities of their own, with their own headmen in small villages separated from those of the other hill men. In physical appearance they are close to the Paharis.

**b. Migration**

Migration for the sake of grazing cattle is an essential characteristic of the pastoral communities all over the world. Throughout the globe the pastoral communities follow one or the other pattern of migration for subsistence. The Gaddis semi – agricultural, semi- nomadic and semi- pastoral also can't subsist without migration as winter does not suit to their livestock which also results in shortage of fodder. In the past, they used to travel for about nine months in a year. But currently, due to imposition of restrictions on forest use and shrinking of pastures, they splurge six months in migration for search of grazing land and fodder for their livestock and six months in their villages for cultivation on their own fields. During the course of seasonal migration, like Gujjars and Bakarwals, dogs of a special breed (locally known as Gaddi Kutta) who is usually very big and ferocious is an important companion of the pastoral Gaddi. These dogs are so fierce that they can repel the attack of bear or a panther. Even they the cleverness to herd wandering sheep and goats back to their pens.

**c. Society and Culture of Gaddis**

Gaddis are an agricultural cum semi-pastoral nomadic tribe. This ethnic band of people is largely shepherds, who have large flocks of sheep and big herds of goats like the Gujjars and Bakarwals of the State. With their flocks of Sheep and goats the Gaddis roam about in the territory of the

middle mountains bordering the Champa country. However, it is claimed that the life style of these Gaddis is not half as nomadic as that of Gujjars and Bakarwals. Regardless of the fact that the Gaddis go up hill in summer and come down to plains in winter along with their flocks of sheep and goats, it does not make them the Hindu kinsmen of the Gujjars and Bakarwals.

Firstly, their way of life and society is totally different. Secondly, the Gaddis do not migrate bag and baggage or spend exactly half the year in the pasture lands and meadows and the other half in the level lands, neither their whole family migrates. Customarily, a Gaddi family will send few young male members to neighboring mountain pastures or meadows for a few months in the summer. While on the move, they construct 'Dhuwari's' (temporary houses) during the summer season to protect themselves against bad weather. Dhuwari's are afterwards abandoned, as they move down the plains.

Like every other ethnic group of Jammu and Kashmir, the Gaddis are also socially stratified. The Brahman, Rajput, Thakur and Rathi clans alike uphold the Brahmanical gotra of their original race but these are divided into number of septs or als. Various septs or als carry monikers such as 'Tandetu' meaning 'cats eye', 'Ghunain' meaning one who speaks through his nose. Other monikers such as 'Sundheta' meaning Seller of Sundha', 'Adhikaru' meaning a physician who has left his patients uncured and 'Phaugtain' meaning dealer in wool, denotes occupation. In Kangra one gotra 'Paunkhu' is said to provide Purohits (priests) for all the other Brahman Gaddis. Among Khatris, no trace of section names exists particularly in plains. Among Rathis the als would seem in a few cases to be really totemistic.

**d. Religion and Rituals**

The most charming part of Gaddi culture is their religious life and their deities, appealing rituals, festivals. Gaddis are Hindus, yet they have their own customs and rituals. They weigh on the worship and devotion of Lord Shiva. Apart from Lord Shiva, they believe in worshipping all Hindu gods and goddesses. Gunga Devta holds a prominent position among the deities worshipped by Gaddis. Gaddis believe him to be the protector of their flock of sheep and goat. Gunga Devta according to tradition is worshipped once a year. The ceremony can be performed any time of the year. This ritual is to be observed by every family of the Gaddi. The other most prominent folk deities of the Gaddis are Basant Devi (Bhaderwah), Shank pal, Kailang Baba (Ramban), Dhoula Mata (Bani/ Basholi) etc. Basant Devi is a female deity which resides in the

forest and is considered by the Gaddis as the safe guarder of the village. Bali (sacrifice) of a goat is offered to the goddess once a year. Before sacrificing the goat in front of the deity, every person of the village along with the goat takes a round of the village. This is called 'Kar' ceremony. Shank pal is not beloved and revered only by Gaddi people but people of other races and communities also adore and worship him. He is worshipped for fulfillment of one's wishes.

The Gaddis wear the yarn of caste and are much rigid in Hindu customs and observances than most of the inhabitants of the higher ranges of the Himalayas. The most important holy place for pilgrimage for this semi- nomadic pastoral community is the Mani- Mahesha, a lake located near Kailash Mountain. The Gaddis cremate their dead. The ceremonies performed were the same as followed by other Hindus since time immemorial.

**e. Festivals**

**Jagra**: Among the festivals celebrated by the Gaddis, Jagra is the most popular. This festival is celebrated in the month of November and December though the arrangements are made much earlier. In this festival all families of the whole village participates and Bali (sacrifice) is offered to Lord Shiva. This rite is performed in the evening by a priest locally known as 'Dewala'. The ritual is followed by a banquet at night accompanied by devotional songs and dances by people, Dewala and his follower (Chella) around the Agni Kund (Fire Altar) in the name and honor of Lord Shiva. Before the dawn of the ceremony all the lights are switched off and darkness reigns over the whole area. In this ceremony Dewala and his follower dances bare foot and conclude the ceremony by walking bare foot on the 'Angraon' i.e. burning coal.

One week before the commencement of the ceremony, it is mandatory for the Dewala and his Chella to observe the following instructions for three days.

1. Abstain from shaving their faces.

2. No touching or wearing of leather item.

3. Refrain from non vegetarian food.

4. Maintain distance from women folk.

5. Sleep on the floor.

**Jatar:** It is the other folk festival celebrated by the Gaddis, restricted to the village where it is held. It is performed by individual families. In this festival reverence and devotion is paid either to Naga Devta, Chandimanta or above all to Lord Shiva. Jatar is very common amongst Gaddis and is performed by all the Gaddies irrespective of their location and mountains. In Bhaderwah area, Jatar commences in the first week of September and continues till December. In Ramban area, it commences between November to December. However, Jatar is not celebrated or performed during inauspicious days.

**Nuwala:** Apart from Jagra and Jatar, Nuwala also occupies important position in the Gaddies religious life. Nuwala can be performed by an individual or a family. In this rite a Jogi or priest is called to perform the ritual with wool, copper and handmade woolen garland, clipped to ceiling. In this ceremony all the families of the villagers bring wool to perform this ritual which normally finishes at mid night with the sacrifice of a sheep inside the house. No part of this sacrificed animal is taken outside the house except from the liver (Kaleegi) which is taken by the butcher who slaughters the animal and then the butcher fixes the piece of the liver on the 'Drati' a kind of knife which has been used for slaughtering the animal. The drati is then taken to the roof of house, where half of the liver is offered to the Lord Shiva. The butcher then shivers frequently, thus indicating that the sacrifice has been effectively offered. The other half of the sacred liver is roasted and distributed among the devotees as 'Prasad'. Throughout the whole ceremony a person is stationed outside the house with a lamp till dawn. In the morning a feast is prepared and served to all assembled and this marks the end of the ceremony. In addition to this, throughout the night people sing devotional songs in praise of Lord Shiva.

In addition to the above mentioned festivals, the 'Sui –Mela' is also celebrated with great zeal and pomp by the Gaddis. This festival is celebrated every year in memory of a queen, who according to a myth sacrificed her life on orders of a deity to restore the water in the region after a long spell of drought. A temple is devoted to the queen and the fair is held almost every year in her honor. Interestingly, only the women folk of Gaddis known as "Gaddans", are permitted to take part in the Sui – festival. As it is believed by some people, especially Gaddis that the queen still pays a visit to the temple during the fair. The Gaddi men folk can enjoy the festivities only from a kilometer away from the temple.

**f. Tradition**

Like other tribals and Pastoral communities, Gaddis too have their own traditions. However, few of the traditions of Gaddis are under menace and on the brink of extinction. Particularly their dress has under gone a colossal transformation. There costume was characteristic and striking. Traditionally, the Gaddi male folk wear a long Choga (loose gown) which goes down to their knees and is tied at waistline with Dora (rope) and tight Pajama (Trousers). The garments are usually made of 'Pattu'. The head is covered with a Khadi cap, which is one of the peculiarities in their dress. Footwear is generally handmade but now -a-days Gaddi have taken to wearing leather and other shoes like sport shoes. Along with Hukka (Hubble-Bubble), cigarette and Biddies are sources of their amusement and delight. Gaddi women called 'Gaddan' wear a long colored Chola fastened at the waistline with some yard long black rope. A cotton gown called 'Ghundru' of a specific pattern was traditionally very common. It was worn in the same way as the 'Chola'. Both, Gaddi men and women are fond of jewelry made most of silver. Nath (rose ring), Tikka (worn on forehead), Bugadhi, Anam (necklace) Blakh (nose ring), Kada (bangle) are the ornaments worn by the Gaddis women folk. 'Galsari' is the chief ornament of the Gaddi women folk from generations. Both Gaddi men and women wear an ornament called 'Tabeet', which is a square silver plate of varying sizes covered with carving and hung from the neck. Gaddinis even ornament their skin their chins were patterned with delicate circles of tattooed dots, and geometrical designs were tattooed on to the backs of their hands and lower arms.

**g. Occupation**

As mentioned earlier, that Gaddis are agricultural- cum- pastoral semi-nomadic tribe. Hence, it is quite clear that the primary economic wealth for Gaddis is land and forests. During the investigation about the socio-economic life of Gaddis, the researcher explored that the Gaddis, besides pursuing their ancestral occupation of Pastoralism are also settled agriculturalists. Apart from agro-Pastoralism, the Gaddis are also engaged in other economic activities. A huge populace of this community work as laborers in industries, factories, agriculture farms and markets. A good portion of this community has also found their way in government and private offices. Traditionally, the Gaddis are famous for spinning and weaving woolen clothes specially Pattu which is sold in local markets.

**h. Family and Administrative System**

Family system is chiefly nuclear, patrilineal, patrilocal and patriarchal. Though endogamy is the rule of marriage at the community level but exogamy at the gotra level is also practiced. The Gaddis are monogamous and have strict moral code and are modest and chase. The consent for marriage from adults to be married is not considered necessary and is arranged by their parents. The Gaddis from their arrival to the State followed the usual marriage system prevalent in the hills among other Hindu tribes. However, another form of marriage called 'Bujka' is also common from generations in which the every rite, ritual and feast is served and performed at the bride's house. There is also another form of marriage prevalent among the Gaddis. This marriage is called 'Jhind Phuk'. This form of marriage is celebrated by burning brushwood and circumnutating the fire eight times hand in hand, or with brides sheet fastened to the boy's girdle. This form is permissible in situations where the bride's parents had sanctioned her betrothal but rejected to carry out the marriage, and was sometimes done forcibly by the bridegroom, or in cases in which the girl absconded with her beau. No priest or relative need to attend this ceremony. An exceptional trait in Gaddi's social law is the denunciation of divorce. Heterogeneous village panchayats not only exercise social control but also help in implementing the developmental work in villages.

**i. Physical Appearance and Hygiene**

The Gaddis are very simple, strong, well- built, honest, happy-go-lucky, peaceful and jovial in nature like the most pastoral communities of the world. As far as the health consciousness of Gaddis is considered, like pastoral Gujjars and Bakarwals of the State, they seldom bath and clean their teeth. In spite of this, they remain fit and healthy. They hardly ever fall ill. Usually, many herbal species are used by the Gaddis as medicines for treating humans and livestock. In nutshell, the Gaddis, barely a noticeable minority among the seven hundred million Indians, have a bizarre synthesis of advantages which enable them to be a successful group. They have a strong cultural, ethnic, racial and geographical identity, a history of opportunism, and a fairly prosperous livelihood. The Gaddis, who are capable of sustaining productive bread and butter, must be inspirited and encouraged

**IV.8.G. Chaupans**

The shepherds of Kashmir valley are known as 'Chaupans or Pohl'. The Chaupans are the accustomed shepherds who graze the sheep and cattle of the Zamindars on agreement basis. The term Choupan is composed of two words, i.e., 'Chou' meaning four and 'Pan' meaning keeper, i.e., keepers of four leg animals. The Chaupans of Kashmir vale mostly tend animals like sheep, goat, cows and oxen. They sometimes collected medicinal herbs and sold these to the native physicians. It is because of their occupation and not color that they are distinguished as a separate ethnic group. Muslim Choupan community of Kashmir valley shares similar pattern of migration as that of Gaddis. However the most important difference between the two communities is that, the Gaddis rare their own herds, while Chaupans of the valley mostly rare flocks of villagers and Zamindars.

The Chaupans of Kashmir valley have almost everything like socio- religious and political aspects of life common with other Muslim ethnic groups of the valley. It can be established without any doubt that there is nothing in their physiognomy to distinguish them from the peasants of the valley.The Chaupans are almost scattered all over the valley of Kashmir with their maximal concentration in Harwan and Dargah of district Srinagar.

Like other Kashmiris, the Chaupans speak Kashmiri among themselves and with others in plains and communicate in Gojri or Pahari when come in contact with Gojri or Pahari speaking communities. Along with their traditional and inherited employment of keeping and grazing of sheep and cattle of the particular Zamindars and villagers, Chaupans also work as agricultural and industrial laborers, traders, shopkeepers and artisans. In the winter and early spring the Chaupans lives in their native villages, where they sometimes possess small plots of arable land. The area or 'Ilaks' are apportioned among the Chaupans, and no new comer would be accepted or recognized, unless with the acquiesce of the Choupan brotherhood.

The Chaupans of Kashmir valley have deep sense of mutual understanding and brotherhood. Besides the fact that Chaupans help one another, and make it difficult for the villager to change his shepherd. Like the other above mentioned pastoralists, the Chaupans also have their own assigned 'Ilaks' (grazing areas/ pastures), and no new comer is admitted and accepted, unless with the approval of the chaupan brotherhood.

Family system of the Chaupans is predominantly nuclear and patrilocal. Intermarriage is the rule of marriage at the community level however marriages are also performed with Galwans (Native Kashmiri professional who graze ponies and horses of villagers). Though polygamy is permissible, but the general form of marriage is monogamy. Women in Choupan community enjoy a good status and take part in almost all spheres of life. The Chaupans of Kashmir profess Islam. Most of them belong to the most popular Sunni Sect of Muslims.

## 5. PROJECT REPORT V.

## DOCUMENTATION OF INTANGIBLE CULTURAL HERITAGE OF GUJJAR AND BAKARWALS WITH SPECIAL REFERENCE TO POONCH AND RAJOURI REGION

### V.1. HABITAT AND TRADITIONAL ROUTES OF THE GUJJARS/BAKARWALS

Ernest F. Neve writes in his book 'Beyond the Pir Panchal' writes that Pir Panjal range is a serrated edge of rocky arête-joined peaks and snow-clad slopes leading towards Kashmir valley.

On the northern mountain slopes of Pir Panjal range lies the valley of Kashmir while on the southern side lies the region of Jammu. Series of Pir Panjal range begin from the south of Banihal pass (9200ft) which is the lowest depression in the chain, proceeding west from Banihal one comes across a group of three snowy peaks (15000ft). Brahma,Vishnu and Mahesh as mentioned by kalhana. About 8 miles the west of these peaks, the range is crossed by a pass known as Sindhu pir pass (14000 ft) on top of Budhal town. From this pass the range changes its direction towards north -west and their branches include Nandan sar, Darhali peak, Ropri pass and Pir pass (11400 ft). The Pir Panjal pass has and still remains the easiest line of communication from Kashmir towards central part of Punjab and was the shortest possible route between Srinagar to Lahore(now in Pakistan).Beyond Pir Panjal Pass the summit line again rises considerably and one reaches the passes of Chatta Pani and Choti Galiare located between Pir Pass and Tata Kuti (the highest top of this series).

The five sub ranges-

1. Tatakuti range,

2. Rinjati range,
3. Shahstar range,
4. Khandar range,
5. Saawajain range

into which Pir Panjal is further sub-divided attracts hundreds of nomads because of the availability of abundance of meadows, *dhoks* and long pastures.

Tatakuti range which is the highest range located around (15650 ft) above sea level, starts from Bagla Top in Bufliaz – Chandimarh area and goes up to Nain-Sukh Top in Loran area of Haveli Poonch. It has not only attracted Gujjars /Bakarwals and local grazers of Poonch district but it is also a habitat of wild animals and is also popular for its wild plants mainly Kuth, Gogiphool, Bhoj patra etc.However,the main Gujjars/Bakarwals areas in Tatakuti range are Nandishool, Barahcharh,Loran.

The Rinjati range starts from Ganga-Chotti, which is located on the top of a village of the Mughal route called Chandimarh. The Rinjati range shares its mountainous and hilly terrains with Fatehpur in Rajouri district and the other side with Mandi in Poonch district. The main Gujjars/Bakarwals villages in the range are Arai, Chikriban, Loyal Bella, Taaraan, Fatehpur, Serikhawaja,Harimarot,Trichal, Narhod, Chakatroo, Morah Bichai, Malhan, Goonthal, Dandidhar, Sanglani, Taraangi.

The third sub-range of Pir Panjal is the Shahstar range which is located at 8600 ft. above sea level starts from a very popular area of Pir Panjal called Rattan Peer in Poonch district. Famous seven lakes called *Katorisar, Neelasar, Baghsar, Sukhsar, Chandansar, Nandansar, Talkatara* are found in this areas. Other famous places of this range are Shahstar are Goraan Wali Gali, Mangroot, Gaziachak, Panjtaari, Nangitekri and Krishnagati.The main tribal habitats in this area are *Kuthgali, Girjanjali, Qafarkatha, Raavi Ali*.The western side of the Shahstar range is inhabitated by Gujjars /Bakarwals who reside in the villages like Bufliaz, Dharaba, Mastandhara, Surankote, Garran Wali Gali, Sangyoot, Paraar, Goursai, Sansai, Potha, Chakbanola, Dehra ki Gali, Lassana, Doondhak,Chaghan, Kalaban, Kasbalari, Topha, Kalai, Khanater, Banch, Narol, Ghanni, Balnoi and other ajoining areas.

The Khandar range starts from Balakote towards Nakyal hills (presently situated in Pakistan occupied Kashmir). The range goes towards Dhargloon, Ghalootha, Gould, Balakot, Sanjoot, Dharona, Chajjala, Dabrach, Mankote.

Saavjiyan range starts from Saavjiyan towards Thanapeer and is associated with Sankh Doda area which is around 9000 ft high from sea level .The main villages which fall in this range are Gagriyaan, Chamberkanari, Cheeladhangri, Azamatabad, Bedar, Balooni, Seklu, Seral, Saloniya,Chandak, Nagali Sahib, Palera, Dhanna, Thakkar, Mandi.The range is not only inhabited by the Gujjar/Bakarwals but also by the pahari speaking people and Kashmiries who migrated from Kashmir valley to this side.

According to nomads Pir Panjal area is land of *peers.* It is a loving place. These songs are written by nomads for the beauty of Pir Panjal;

*Peer Panjal gi dharti soni dhopa te phulvari*

*Baraf ki chananian maan lagah dudh chitti kaladi ar*

*Nathiya dhendi ki yah dharti thi ek lok kahani*

*Iss Roman sucha ki oudhak hasil katil nishani*

*Issi Kandharaan gali akhri tinch Abaad ahua tha*

*Hoogh jammu–Kashmir thae oun ki thakra shad hoyatha*

*Hazrat Baba ji Sahib ka par Mubarak tikaya*

*Usi barkat naal una sangh bi tinch hilya mikya*

Explanation: The song narrates the beauty of Pir Panjal and call it a lovely place which is full of romance. This is the place where Dhendhi (a female nomad) falls in love with Nathya Dhaedhar (a male nomad). Their love story grows here in these pastures and *dhoks* of Pir Panjal.

*Sohno jammu Kashmir ko roop sohno minnah yaad aawe mahal yara*

*Mera desh ko succho nishan oocho bolay na kadhay na pir panjal yara*

*Yadaan basay parohri ki gali sohni baba ji ko misar darhaal yara*

*Baba faiz ki kandharaan gali takun nanan rat sajrii dissay lal yara*

*Ookar takoon aawan sharif tou hoon bari desh teeyen taraf taral yara*

*Langah mahal badhal panjal jaoon wangat sadh tou kadhay wasal yara*

Explanation: The song reveals the beauty of Jammu and Kashmir especially hilly areas of Pir Panjal. According to the song Pir Panjal is indicated the land of various saints. The song reveals nomads love for his country. The song compares the hill located in Rajouri, Darhal with Egypt and people residing there are as beautiful as Egyptians.

According to British physician Francis, the royal Mughal carvaan met a muslim *faqir* at Pir Panjal top who was famous for his spiritual deeds. Francis wrote this when he was accompanied emperor Shahjahan during his visit to Kashmir in 1644 AD. He further writes that it is quite possible that the same Islamic Scholar was Pir Abdul Karim died there and he was buried at Pir Panjal top after he died in old age by his followers.(mam)

At present the covered grave of Pir Abdul Karim is the only symbol available at Pir Pass which is the main attraction for the nomads, tourists, travelers, passengers and other families who reach Pir Pass from Poonch-Rajouri or come from Kashmir valley through Mughal Road.

The devotees especially the nomadic tribe also offer *neyaz*, prayers there, and langer is also working there and all the devotees takes *Kehwa* (Kashmiri Tea) with *Sattu* (Baked Maize Flour) from this Langer. The *Zeyarat* is spotted on the area which is very popular for its scenic beauty. The nomads of Pir Panjal take rest here and then move towards their destinations.

Pir Panjal is also regarded as one of the most adventurous tracks in Jammu and Kashmir christened with snow caped peaks like Alna, Tata Kuti, Kag Bhawan, Budhal Peak and important passes like Haji Pir pass, Pir Panjal pass, Nandan Sar pass, Nurpur pass, etc, and a home to many nomadic tribes. Attractive glens like Sawajian, Lowran, Kandi Bakori, Thannamandi. Valleys like Behram Gala, Suran Valley, valley of seven lakes like Nandan Sar, Chandan Sar, Bhag Sar, Sukh Sar, Nel Sar and streams like Poonch river, Hans River, Sukhtaw, Mahal river, *Dhoks* like Girjan, Panjtari, Sari Mastaan, Tata Kumti Merg, Milky colour water falls like Nuri Chamb, Ratta Chamb and Nandi Choore are located in this range. Rich wildlife like Markhor, Brownbear, Maskdear, leopard, Goral, etc and birds like Pigeon, Chakoor, Snocack, Rock partridge etc and minor forest products including wild fruits, roots and dhop are available in the

forest area. Continuous series of *dhoks* and *marghs* of upland flowery meadows and turfs are found between 7000ft to 9000ft above sea level enrich this range.

Pir Panjal range has its own season in which mid-winter is covered by deep pure snow of dazzling whiteness in which all the *marghs* and *dhoks* are completely enveloped. In spring melting of snow takes place very rapidly. A few days of warm sunshine clears the trees and *marghs* start appearing. Simultaneously the families of the tribe men migrate in these *marghs* with their cattle and flocks of sheep. These families reside there for six months and enjoy the natural atmosphere of Pir Panjal. In autumn, the old snow almost melts, and spring flowers almost disappear. In their places Juniper bushes are seen spread above the forest of the slopes in dense dark green patches. On the higher peaks, the last flowers to be seen is owl shaped great Saussure (Jogi Phool) like a globe of white velvet with the size of cricket ball which is the most curious flower and greatly prized by the people who call it the king of medicines.

Hence the area has attracted not only nomadic tribes but also is populated with Pahari, Kashmiri and Dogri speaking population. It primarily considered a habitat of Gujjars/ Bakarwals tribes who have unique and distinct cultural heritage, historical background and lifestyle.

The official revenue records of the districts of Rajouri and Poonch show the existence of three hundred and seventy two (372) *dhoks/bahaks/margh* falling in the area of Pir Panjal.These *dhoks/bahaks/marghs* are the habitats of nomads and are full of natural life and cool climate conditions.*Dhok* is a *gojri* word which stands for an area where the Gujjars/ Bakarwals migrated during summer. This is a type of village surrounded with greenery and upper end of it is covered with forests. These *dhoks* remain covered with snow during winter and in summer they became green with grass,flowers and other wild plants which become good pastures for their cattle.*Bahak* is a pasture where Gujjars/Bakarwals construct the *dharas* (temporary sheds) for them and their cattles.

*Margh is* again a Gojri word, derived from Persian word *Murgh-Zar*,which denotes a meadow located in hilly areas where the nomads live during summers beautiful *marghs* are found in the hilly ranges of Himalayas *Gulmargh* (means meadow of flowers located 34.05°N -74.38°E from Srinagar) being the most popular one. Expedition along a *margh* with camping day by day in exquisitely beautiful spots is the most wonderful experience one can have.

Within *dhoks* and *marghs* these tribes live in tents and mud houses called *dharas*. *Dhara is* a word of dieted gojri stands for mud/wooden houses (temporary) built by Gujjars/Bakarwals in their *dhoks* and *marghs*. *Dharas* are usually constructed with the help of big stones and covered with wood and mud. In some areas where stone is not available, the *dharas* are constructed with the help of wood mainly drawn from forest areas.

Majority of Gujjars/Bakarwals migrate from their native villages to upper reaches, *dhoks*, *marghs* and pastures of Panjal range during summer season, where they relish natural life, tribal system, traditional food and melodious folk songs. The beauty of the pastures, *dhoks* and *marghs* has been depicted in the folk songs;

*Sari mastaan gaya o bankaya*

*Oh oh oh jugh jugh jiya tu oh oh o bankaya*

*Binda bana main bethi oh oh o tina nit yaad karoon*

*Jugh jugh jiya tu*

*Meens o kaa nayo chardi oh oh o inna tero gam lagay*

*Jugh jugh jiya tu*

*Hara jungaloo go rakho oh oh o mera tera tu manghay*

*Jugh jugh jiya tu*

*Har aaj diyo minna kero oh oh o jis ko larh pagroon*

*Jugh jugh jiyya tu*

Explanation; The song refers to a *dhok* named *Sari Mastaan* located in the Poonch hills of Pir Panjal area. A beautiful girl of *Sari mastaan (dhok*) is shown remembring her lover O! handsome guy of S*ari Mastaan* where are you my young and handsome beloved! I am feeling bad without you and even my buffalos are missing you and not grazing without you. My love you live long life come as I need only you. The song narrates the various shades of Gujjar culture and ethos.

*Mees dhak ja o maji mees dhak ja*

*o mera joban ga bhagh ji bahar tak ja*

*janoo poncho o maji janoo poncho*

*gam jis ko satavay mero rano poonchoo*

*thari marzi o maji thari marzi*

*to jay sajan k hath dey mari arzi*

*chittih parh dey o maji chittih parh dey*

*mena kad gal lavi aa k yaar parh dey*

*chan charvoo o maji chan charvooaaj sona mero mahi aa to aa muryo*

Explanation: this implores is about a beloved who falls in love with a nomad guy. Through this song she begs him to stay with her and her buffalos. Song narrates the story of separation of a nomad beloved who has migrated towards *dhoks*. Song reveals some romantic moments between two lovers. This song is very popular among Gujjars/ Bakarwals in Kashmir who migrated towards the upper reaches of pir panjal area of Jammu and Kashmir.

## V.2. MIGRATRY ROUTES FOLLOWED BY GUJJARS/BAKARWALS

In Poonch and Rajouri districts, Gujjars/Bakarwals move towards local *dhoks/ bahaks/margh* and other pastural areas during summers. Being nomadic they follow seasonal migration twice a year. They migrate towards upper reaches of sub-alpine and alpine pastures in the month of April and reach their destination within a month and in the month of November they start their migration towards warmer areas. During migration they carry tents to be used to erect temporary houses. The luggage of migration is loaded on horses. They travel in *dehras (Carvan*) and use the traditional migratory routes which their ancestors have been following since centuries. However sometimes they change their path. A carvan, *dehra* comprises of a group of families around 30-60 people traveling in a contingent, including old ladies and gents, young couples, boys and girls and children. Those who have some health problem, and pregnant women travel on horses. Mostly they pass through *Kaccha* routes, throughfare etc.

Some of the nomadic Gujjars/Bakarwals of Poonch, Rajouri travel towards upper reaches of same district in their ancestral *dhoks* (pastural areas) and another major chunk of their population

migrate towards Kashmir valley through different routes. Since most of the *dhoks/ bahaks/marghs* are situated in Pir Panjal range, some of the prominent habitats of Gujjars/Bakarwals are: Kharimargh, Shakarmargh, Pulwari, Ranjati, Chamraan, Kuthwali, Banjali, Takhyar, Richahaali, Taami, Sari-mastan, Girjan, Patanpoor, Doobji, Pir ki margh, Sinkour, Biyarwali, Tunghali, Taiteer, Patli, Tungari, Deeragali, Kaiyaali ,Sari- mastan,Girjan, Raaviali,Beyarh,Chamraan, Rangi, Karoon, Chaprah, Nazam-wali, Duchangan,Attarnarh,Katiali, Bakriali,Chanoo ali, Ranjatti, Banoota, Jabitoti, Loapar, Tungah, Rathbarah, Morah, Suranthal, Panjal,Wadansir, Chowali, Chanu wali, Thowali, Aarang, Taamee, Tar kanna, Gabrah, Paniali, Dharakbaari, Soenarh, Koverpathra.

The *qafilas* of Gujjars/Bakarwals who follow Pir Panjal route start for their winter pastures in the third week of April and take about sixty days to reach the *dhoks* (summer pastures). Out of sixty days, 22 days are of journey days and 38 are halt days.The *qafilas* start from Lamberi ( Rajouri district) making halt at suitable intervening pastures,they cross Sailsui,Kesargala, Danghari,Rajouri, Saj , Thannamandi and Neelideri. At Neelideri, they stay for about two weeks and this period of stay is utilized for grazing in the surrounding intervening pastures. At this halt they purchase their required goods, give salt to their flock, and repair their tools and equipments.From Neelideri they move toChandi-marh, Mara, Poshana, and cross the stream at *Chattah –pani* in which ice pieces flow in water .In this track, they along with their flock face a lot of difficulties in fording the *Chattah-pani* stream due to the occurance of hail and rain.

From Poshana they move to Gadar maidan, crossing Sathri and Dubjan. It is in this track where they cross the Pir Panjal pass. Subsequently, from the Gadar maidan, they move to Sangerveni and then to Shalimar, situated to the north-east of Srinagar city on the bank of Dal- Lake. After staying for about two or three days at Shalimar they commence their onward journey towards Wayil, Kangan, Wangar and Naranag. From Naranag there is a steep ascend towards Gadsar, infact Gadsar pasture is the summer base for this *qafila*. During the summer season, they graze their sheep and goats in the *dhoks* situated around Gadsar.

Beside this route there are many other routes in the Pir Panjal range which are used by Gujjars/Bakarwals to reach the valley. Starting points of such five migratory routes which start in different villages of Poonch are detaileds below.

1 Pir ki gali.

2 Battlaun wali gali

3 Nandansar

4 Noor pur

5 Gora batta

Pir ki gali is the most popular and frequented route of migration, because it is an easy way to travel towards Kashmir. It is the only route which is geographically accessible and easy as compared to the other routes to Kashmir valley through Pir Panjal.

The Mughal route which has been reconstructed and reopened by the government of Jammu and Kashmir is the same route which now start from Pir ki gali. The route has been discussed in detail in the succeeding pages.

Today sheds have been constructed by government for nomads and their cattle's during migration, to avoid any mishappening owing to bad weather conditions in the area. Originally the route started in the preceding pages, the Mughal route is the most frequented route used by the Gujjars/Bakarwals to reach the valley and beyond. originated from Gujarat and followed the path via- Bhimber- Siadabad- Noushera- Chingus-Rajouri- Thannamandi- Bahramgala-Poshana-Aliabad-Hirpur(shopian)- Shahji margh (shadmargh)- Khanpur-Rambagh-Kashmir and stretched over 176 miles. Presently Gujarat along with Saidabad fall under the territory of Pakistan.

Frederic Drew refers to the route as an 'old route,'which was the most popular route of the region and was much frequented by the traders. The route was used to sell saffron and Kuth[costus]. Saffron and Kuth were exported to China, Tibet and central Asians countries by traders. As both were used for ritual and medicines respectively.

The route also finds reference in the works of the Kashmirian author Kshemendera. He refers to this route as the ancient 'salt route'/ *Lavansarni* (*lavana*-salt and *sarni*-route) and that it was the chief route by which the produce of the Punjab salt mines coming via Jhelum and Bhimber entered the Kashmir valley with the advent of the Mughals the route, perhaps began to be called 'The Mughal Route' after the Mughals. Historians mention ten thousand labourers, workers both skilled and unskilled working for many years to build this route for the visit of Akbar, the Mughal emperor, to Kashmir. The 'old imperial route' was constructed on this path. The major

part of the route was constructed during the period of the Mughal emperor Jahangir to facilitate his travel to Kashmir and vice versa. Initially the route was used as pedestrian path for horses and ponies to accommodate the movement of royal entourage.

This route was used by the nomads and 424 years ago Mughals started using this road to enter territory of Kashmir. This was the most popular route with the nomads as it was one of the easiest and shortest routeto cross Pir Panjal through lower altitude as compared to other tribal routes used by the nomads, to travel towards Kashmir.

The route is important and significant route with regard to centuries old Mughal heritage spread over around 100 kms area in the shape of *baradaries,hamams*, mosques, forts and *serais*. The route also reflects the archeological profile of 400 years including tangible inheritance. Major part of Pir Panjal area wich falls in this historic route posseses distinct culture, language, traditions, folklore, music and dance predominantly of the nomadic tribes who resides in these areas in summer. The reference of the route in context of our study lies in the fact that it was and is the main migratory route of Gujjars/ Bakarwals.

The Mughal route has been a transit route for those people who intend to visit Kashmir valley through Pir Panjal.The people of Poonch-Rajouri are main beneficiary of this route which was recently built as road for two ways traffic. Prior to this, the route which slightly differs from the road was used by migratory nomads to travel towards valley along with their animals in search of fodders in high pastural areas. Huts, sheds/shelters built by various government agencies/Army under *Sadbhawna* programmes are located on this historic route. Keeping in view the migration of the tribals/nomads in hilly terrains large number of huts have been built in areas like Chandimarh, Poshana, Dugrayan.Besides the Gujjars/Bakarwals also use the traditional *serai*'s like Aliabad, Souktan ki Sarai,Thannamandi Serai, Saj Serai, Chingus Serai, Fatehpur Serai, Muradpur Serai, Narian Serai for stay on the route during migration

From Rajouri district the *qafilla* of Gujjars/ Bakarwals pass through following six migratory routes:

1 Jumiya gali

2 Shakar margh

3 Handoo wali gali

4 Budhal pass

5 Darhal pass

6 Roopadi

Certain other most frequently routes used by the nomads of Kalakote are mainly from Sonamarg, Kargil and Safapora area, some of which are detailed below.

1. Kalakote
2. Dhangri
3. Nirojal
4. Doodasan bala
5. Thannamandi
6. Dhera ki gali
7. Chandimarh
8. Chatah pani
9. Sathari
10. Doobjan
11. Pooder
12. Namlan
13. Charar-e-sharief
14. Chaudhara
15. Soora
16. Gandherbal
17. Chattargul
18. Shastar

19. Gabloor

20. Junghni

21. Pootimadi

22. Gurez

Another route which the Gujjars/ Bakarwals of Kalakote use to migrate towards Sonamarg and Kargil is the one which bifurcates at Kangan. Thus starting from Tatapani the route after passing through various stages reaches Baltal:

1. Tatapani.
2. Kalakote
3. Dhangri
4. Nirojal
5. Doodasanbala
6. Thannamandi
7. Dhera ki gali
8. Chandhimarh
9. Chattahpani-
10. Satri-
11. Dubjian
12. Pooder
13. Namlan
14. Chingerbani
15. Charar-Sharief
16. Chodaura
17. Soora
18. Gandherbal
19. Kangan
20. Mamarh
21. Goondh
22. Rewarnarh
23. Sonamargh

24. Baltal

Some nomadic tribes moving towards Safapora take following route:

1. Danghari.
2. Nirojal
3. Doodasanbala-
4. Thannamandi
5. Dhera ki gali-
6. Chandimarh-
7. Chattah pani-
8. Satri-
9. Doobjan-
10. Pooder
11. Namlan-
12. Chingerbani-
13. Charar sharief
14. Chodoura-
15. Soora-
16. Ganderbal-
17. Sumbal-
18. Safapora-

Nomads always desire to migrate towards the upper reaches and many such songs of migration are found in the folklore of the Gujjars/Bakarwals.

*Kad phir hum chachyal chalay ga ,gujjar margh chalaven ga*

*Sonay sabaz banal k Dannay, pakri aarh chalaan ga*

*Kad hum pir panjal takaanga, sonay sar kad labna*

*Neela tallah desh ka ban k sava charh chalan ga*

*Patnitop tey ja k langoon, kud batote k raheen*

*Taktah ragtah na rey, aak ogarh chalan ga*

*Bel akas na ki pheleen, much tera chimraye*

*Kad o phir din aave yara, taraf phahar chalaan ga*

Explanations: This song is about a nomad who is thinking of migration towards a hilly area. The nomad is aspiring/desiring for a pleasant weather to migrate towards the valley of Kashmir. In the song the nomad narrates the route of migration crossing towards valley through banihal area of Pir Panjal. The nomad is also memorizing the pleasant season of migration and reflects that he would nevers miss any migration in future.

Another such song is :

*Ooni so nenyanve saat oopar char September yara*

*Waqat dopahariyaan milya minnah thara aakhar yara*

*Pir paanjal hai merro terro kuj es baray dasiyo*

*Yaad minnah margaah ki aawe yaad nandan sar yara*

*Ootooh langhi thae sahjaan sang deendhi gadri goori*

*Yaad aawe gujrani minnah sohni sunder yara*

*Pir panjal ka sagar thijya tee kis birtay*

*Banday maar Karachi aandhar tak samundhaar yara*

Explanation: The song is about the migration of Gujjars towards upper reaches of Himalayas. According to the content of the song there is a festivity among Gujjars when they migrate towards *dhoks* during summer season. In this song the beauty of different area has been narrated in such a way that it describes the scenic beauty the areas of Pir Panjal. According to the song the Pir Panjal is seat of spirituality, love and romance. Song also narrates the beauty of Mansar,Gadri gori,Girjan and other areas of Pir Panjal.

*Das khaan yar garib-ul-watnah ki kuj tero haal*

*Rasal toos o dikaay tinnah ds tero banihal*

*Des ki mitti ham na payari hum is ka ya mari*

*Oocho raah hamesha yara marooh pir panjal*

*Teein aapay dasi thai sangiya pir panjal ki saanjh*

*Tu banihal tay hoon Rajouri rah batti sanjiyal*

*Ojriyoo yar banihaloon tou bhi hoon bi pir panjal*

*Saakh salamal rahi na mahari dooye janah kangaal*

Explanation: The song highlights the pathos and sentiments of a person who is in exile and his real motherland i.e Pir Panjal is away from him. This song is mainly sung by migratory labourers who spend most of their time away out from the Pir Panjal area. They praise their motherland especially the Pir Panjal area and its beauty.Through this song they also praise Banihal, Rajouri, Sanjiyal,Sukh sarai and other part of Pir Panjal.

**V.3. FOLK SUPERSTITONS ABOUT MIGRATION**

There are many superstition beliefs associated with the migration process of the Gujjars/Bakarwals. Since they are semi pastural community and migration is the most important aspect of their life so they have many superstition regarding their migration process which are enumerated below:

1. As per the folk beliefs of the Gujjars/Bakarwals Tribe the 'Tuesday' is considered to be the most inauspicious day of the week and believes that if they start migration on Tuesday towards upper reaches especially towards east will prove inauspicious, unfavorable and unlucky. They do not start any ritual including marriages on Tuesday.
2. Some numbers which they believed inauspicious are 3,13,23,8,18,28 and on these days, they avoid starting migration on above dates under Hijri Calendar.
3. Moreover, they also believe that at the time of migration if they hear crying voice of cat or dog, the migration will be inauspicious for them and their cattle.
4. Another believe is that on the starting day of migration if there are clouds in the evening towards west there will be rain so. In most of the case they postpone such migration start on raining day.

5. They separate some charity / aid/ gifts / donations for shrines in form of liquid money/ cattle for the shrines / peers / spiritual leaders. They believe that by doing this their migration will be proved auspicious for them.

**V.4. Qabilas of Gujjar and Bakarwal in J&K and their Migratory routes**

| S.No | Name of Gujjar Qabila | Head of the Qabila | Stay in Winter | Way of Travelling | Stay in Summer | Appx. Family members |
|---|---|---|---|---|---|---|
| 1. | Khatana | Sh. Aziz Khatana | Godar (Rajouri) | Mughal Road | Kaleel | 300 |
| 2. | Khatana | Haji Hayat Mir Khatana | Tatapani (Rajouri) | Mughal Road | Kaleel | 100 |
| 3. | Khatana | Haji Mohd Israeal Khatana | Reasi (Udhampur) | Gool Gulab Garh (Banihal) | Wardhwan | 1000 |
| 4. | Bajran | Noor Din Bajran | Moghala-Mateka (Rajouri) | Mughal Road | Kala Pani | 200 |
| 5. | Bajran | Miyaan Abdul Karim Bajran | Noushera (Rajouri) | Mughal Road | Taleel | 150 |
| 6. | Kohli | Miyaan Karim Din Kohli | Moghala (Rajouri) | Mughal Road | Taleel | 100 |
| 7. | Khari | Haji Boba Khari | Narian ,Chingus (Rajouri) | Mughal Road | Baramullah | 200 |
| 8. | Bokan | Ch.Aalam Din Bokan | Jandhara(Jammu ) | Banihal Dahrah | Pahalgam to Daras | 400 |
| 9. | Badhana | Ch.Jummah Badana | Reasi | Mughal Road | Banihal Dahrah | 100 |

| | | | | | | |
|---|---|---|---|---|---|---|
| 10. | Chuhan | Ch.Jummah Chuhan | Udhampur | Mughal Road | Kipran | 20 |
| 11. | Kasana | Haji Satar Din Khasana | Dangam Jabrota | Doda, Kishtwar | Woodwah | 30 |
| 12. | Kalas | Ch.Dawood Kalas | Thilloh | Banihal | Warhwan | 50 |
| 13. | Mandhar | Ch.Ishaq Mandhar | Taryath, Noushera | Mughal Road | Pehalgam | 200 |
| 14. | Halka | Ch.Fazal Din Halka | Reasi | Banihal | Wardhwan | 50 |
| 15. | Powal | Ch.Norani Powal | Jandhara (Jammu) | Banihal | Pehalgam | 20 |
| 16. | Jungal | Ch.Mir Jungal | Batindi | Doda, Kishtwar | Podhar | 100 |
| 17. | Dooe | Ch.Sahda Dooe | Kathua | Doda, Kishtwar | Wardhwan | |
| 18. | Kandall | Haji Buba Kandall | Dangha | Banihal | wardhawa | 50 |
| 19. | Terhwah | Haji-jia Terhwah | Garh Panjawah, (Udhampur) | Doda, Kishtwar | Wardhwan | 35 |
| 20. | Changwah | Ch. Latief Changwah | Thillo | Jiji Margh | Kosar Nag (Kulgam) | 30 |
| 21. | Bokrah | Ch. Karim Bokrah | Goran, Samba | Banihal, Darrah | Warhwan | 30 |
| 22. | Jungle | Ch. Mir Jungle | Batindi ,Kathua | Doda, Kishtwar | Padder | 100 |

| | | | | | | |
|---|---|---|---|---|---|---|
| 23. | Khari | Ch. Daood Khari | Reasi | Banihal Pass | Amhalan ,Gadool | 30 |

The Gujjars/Bakarwals community of Jammu and Kashmir resides in the higher reaches of Himalayan Mountain ranges because of their habitations are scattered and inaccessible, so they are totally dependent on local herb/shrub in case they suffer from any types of diseases communicable or non-communicable and they have their own system of preparation of local medicines for the diseases which they face day to day and time to time.

They have their own system of diagnosing the diseases through various symptoms pertaining to themselves and their live stocks. As for as knowledge for the preparation of local medicines they mainly depend upon the folk knowledge which they gather through generation to generation or communities by common wisdom about any plant and tree and there is no formal procedure for sharing the knowledge.

They use rich botanical diversity of the respective areas to treat themselves and their live stocks. There are two types of medicinal plants which they use in day-to-day life.

1. Home grown plants.
2. Wild plants.

They obtain the traditional medicines from roots, shoots, leafs, bark, fruits, seeds etc. While going through the daily life of the tribal and nomadic communities one can find the deep relation of nature and humankind. During the study it has been observed that Gujjars/ Bakarwals are firmly believe in the natural system of medicines. They store, preserve different plants herb, shrubs, seeds, roots, shoots etc for their medicinal use. There are hundreds of plants which they use to treat different diseases. Some of them are documented as follows:

**V.5. Traditional Medicine/ Ethno-Medicine System of Gujjar and Bakarwals (Intellectual Property)**

**V.5.A. Detail of Medicinal Plants**

1) **Local name:- Masloon** .

Its Botanical name is Bistorta amplexicauli and belongs to the family of polygonaceae. It is a perennial herb with colored rhizomes and is available in Alpine pastures. The plant appears as Pinkish white and grows in the month of April –May and 60-90 cm tall. The part of the plant which is used as medicine is Rhizome.

Its medicinal use: Due to high tannin content, it is effective in checking bleeding, Rhizomes are used in the prepration of herbal tea which is supposed to be beneficial in checking heavy menstrual bleeding and used for curing children/ cattles etc.

Preparation: Rhizome of plant is mixed with water and boil till the water become half add sugar or salt and take it as medicine two teaspoon per day. It has no side effect, act quickly and can be preserved for 2-3 year.

Precaution; It cannot consumed with water or tea , it can be used by the advice of practitioner. Folk belief: un-known. Nomads sell this plant in market at very high rates.

2) **Local name: Patrees**

Its botanical name is Aconitum heterophyllum and belongs to the family of Ranunculaceac.

It is perennial herb with tuberous roots and is available in Alpine, sub-alpine meadows and upper forests. The colour of the plant is green with light blue flowers .It grows in the month 0f March to November and the part of the plant used as medicine is root.

Medicinal uses: Powder root mixed with honey is effective for children suffering from fever, cough, vomiting (*Asima Chatterjee-1991*). It is oldest aconite drug in India, roots are useful for medicinal preparation. Roots are nonpoisonous and are used as appetizer astringent .It is also used to cure diarrhea, dysentery and gastric pain.

Prepration: The roots of plants are dried and powdered after that it is used in empty stomach with cold water. Small oral dose of root powder is effective for stomachache, act slowly and has no side effects. Root powder is always stored in dry places. It is mixed with tobacco plants to curve cold. The plant is poisonous and is used cautiously.

Folk belief: The nomadic tribes collect the roots and store them for different uses. They believe that if root powder is pelted in tooth cavities it gives relief against tooth ache.

This plant is largely traded from Gurez, Marwah and Bhaderwah areas. Nomadic tribes collect the roots and store them after that they sell it in the market.

3) **Local name: Kour (Gojri).**

The botanical name of the plant is Picrorhiza Kurroa. It belongs to the family of Scrophlyariaceac. This is perennial herb and is mainly found in Rock slopes and alpine grasslands. This is moisture loving plant and the colour of plant is green with purplish –blue flowers. It grows in the Month of June to September and the part of the plant used as medicine are roots, stolons and dried rhizomes.

Medicinal uses: Important drugs considered to be favorite in bilious dyspepsia, stomachic, laxative, reported to be an important liver protectant and immunostimulant is also given in case of indystentric and asthmatic disorders. The drug increases gastric secretion diminishes the force of heartbeat so effective during malaria, dropsy, dysentery, jaundice also used for controlling the blood pressure. It is used for curing many diseases in cattles.

Preparation: To convert the plant into a drug, the rhizomestolons and roots are cut into small pieces with 3-5cm in length and 0.5 diameter, then they are dried under shade and used 0to cure the diseases. Medicine is used half to one gram as Churna - a tonic.

Preservation: The drug should be kept in moisture free airtight container. Plant is blackish brown bitter tasting powder and is taken orally. It acts slowl

4) **Local name: Gugaal (Dhoop)**

Botanical name of gugaal is Jurinea Dolomiae It belong to family of Asteraceace and is perennial herb, leaves white wooly breath mostly found in Alpine pastures and slopes. The colour of the plant is green with purplish head Is aggregated in clusters and August to September (flowering and fruiting) is its growing season. The part of the plant used as medicine is root.

Medicinal uses: Its roots are aromatic, and their decoction is used as cordial also given in colic and puerperal fever. Besides, bruised roots are considered stimulant, given in fever after childbirth.

Used for children/cattle: the crushed roots are also administered to remit mental depression, excessive thirst digestive disorders and dyspepsia.

Preparation: The woody root stock is collected by severing with a sharp knife head. It is then cleaned, chopped, and dried. 10-30 gm/ dose per day and has no side effect.

Preservation: The dried powder as well as the roots of the plants can be preserved for 5 years in dry places. Plant is used separately, and medicine prepared by this plant is used both orally and otherwise and heals the diseases quickly.

Folk belief: Gujjar believes that oil extracted from the plant if added to bathwater induces a feeling of freshness. The root of this plant used as incense at shrines and religious ceremonies. Besides its flowers are also offered to the Gods in the temple. Root dicoction used in the treatment of perpetual fever.

5) **Local name: Gojri – Khakhori.**

Botanical name of this plant is Podophyllum hexandrum and belongs to family Podophyllaceae. It is herb with perennial roots stock. Humus rich moist locations are ideal for the growth of this plant. It rarely occurs in inner ranges of Himalayas. The colour of the plant is green with white to pinkish flowers. It grows in the of Month of May to August and part of the plant used as medicine is Root and Rhizome.

Medicinal uses: The rhizome contain a resin podophyullin the root paste is applied on ulcers cut and wounds. It is also used as curative for curing skin disease and tumor growth. It helps in increasing breast feeding of mother. Podophyllin is also used as a veterinary medicine and employ to remove warts in animal. Plant is used to revive semi dead cells, so it acts as a cancer healer.

Preparation: Roots are kept in fresh water for 24 hrs and left out water is used for medicine. To convert the plant into drug, the roots and rhizome are cut roughly dried and then grind into a powder. Quantity of dose to be taken are 2-3 g taken is thrice a day for 10-15 days for TB patients. It has no side effect, and the life of powder is One year. The plant is used separately and administered in the form of crushed roots, powder and paste.

It can be used externally and rhizomes or ingested for internal use but act slowly. The powdered should be dried in airtight moisture free container. Rhizome and roots traded in the market.

6) **Local name: Mohri (Gojri).**

Botanical name of Mohri is Aconitum violaceum and belongs to family Ranunculaceac which is a Perennial herb and grows in Alpine and sub-alpine meadows and open slopes. The colour of plant is green, flower deep blue and hooded. It grows in the month of August to September and part of the plant used as medicine is Tuberous root.

Medicinal uses: It is an antidote against snake and Scorpios bites and treats infectious fever. It is also useful in treating intestinal disorders. Flowers are collected a fresh and mixed with sugar (double weight) and kept in earthen waves for 3-7 days and then used as medicine. The root is reported to be a pleasant tonic and also used for cattle.

It has much importance for the children, the roots are rubbed and dissolved in nursing mothers milk to be administered to the infants suffering from severe diarrhea, stomatitis and allied gastric complaints.

Preparation: To convert plants into drug the roots are separately washed in water, completely dried and grinded into a fine powder. The medicine is in the form of a powder or pills. Quantity of dose to be taken is 1-3 gm. No side effects is traced from this plant. The plant is used separately or mixed with other plants.

For external use, it can be locally applied to reduce inflammation in case of traumatic injury, but the healing process is very slow.

Precautions: The powder is free flowing and blackish brown in colour, so it can be stored in airtight container. It is not much traded in Kashmir, its roots are used locally as rodenticide and are also effective for gout patients.

7**) Local name: Hund**

The botanical name of hund is Taraxacum officinale and belongs to family Asteraceae. Hund is perennial laticiferous herb, widely distributed in temperate and cold region. Its habitat is in grasslands, lawns, roadsides, weed of crop fields. The colour of plant is green but stem slender carrying a few yellow flowers heads latex milky. The month in which plant grew are April to June and part of the plant used as medicine is flowers, leaves, and roots.

Medicinal uses: Roots are diuretic, tonic, aperients, uses as remedy for chronic disorders of kidney, liver, gallstones, piles and warts. Preparation: About an ounce of the sliced fresh root is put into a pint of water and boiled down to a pint and strained.

Quantity of dose to be taken is 2-3 glass/ day. It has no side effect.

Preservation: The leaves are harvested in the spring when the plant in flower and can be dried for later use. A popular combination is that of the fluid extract with podophyllin, so it is used separately as well as mixed with other plant and the healing process is fast in some disease while slow in others.

Precautions: Some people have suffered dermatitis because of touching the plant, this is probably caused by the latex in the leaves and stem, so be careful while touching this plant. The folk belief is considered to be very good for ladies after maternity. A wish will come true if with one breath you can blow all the white silky fluff off this plant in the seed stage.

8) **Local name: Banafsha.**

Its botanical name is Viola Odorata belongs to family of Violaceae. It is small perennial herb with rooting stolons. Banafsha is mainly found in temperate western Himalaya, moist locations snobberies forests clearing, rock and shady areas mud. Colour of plants is green with violet flower, walls hedge banes or pinkish blue. April to July is its growing period. The Part of the plant used as medicine is flowers, leaves and rhizome.

Medicinal uses: Rhizomes internally used as an infusion or as a component of herbal tea for relieving cough and bronchitis, diuretic, emetic externally used in gargles. The lowers emollient demulcent used in biliousness and lung troubles. The fresh flowering herb is used in homeopathy in treatment of disease of skin eye and ear and also used as blood purifier. The petals made into a syrup and used as remedy for infant/ children disorders considered good for throat, cough and for tightness of the chest.

Preparation: The dried flowers are put into an pot , heated over a fire and boil till becomes thick add sugar and serve as a herbal tea. The flowers also contain in addition to traces of a volatile oil. To convert plant into drug the tuberous roots are dried under sun/ partial shaded area and used as powder or pill form. Quantity of dose is1 to 3 drachms for infants and has no side effects.

Preservation: The shelf life of the powder is 6 months and one year for the pill/ tablet. Plant is used separately. It can be externally applied with mustard oil as massage in paralysis. For internal use the root is smoked if one is suffering from toothache and body pain. Healing process is very slow. This plant is traded in the market as medicinal herb it is used in Joshanda syrup, Gulukand, Banafsha syrup etc.

9) **Local name:Chatyal**

Botanical name of Chatyal is Rheum australe. It belongs to Polygoraceae family and is perennial herb found in Alpine, sub-alpine, slopes, frequent in swamps and wet places. Colour of plants is yellowish white. The month in which plant grew is August to November and part of the plant used as medicine is dried roots and rhizomes.

Medicinal uses: The paste of the root is taken orally with curcuma in internal injury. Roots are appetizer, laxative and used to treat abdominal pain. Cuts dysentery eye and skin disease. It is used as medicine in the form of powder, tea extract or syrup. Decoction of roots with black pepper is used to treat cough and fever.it is used as healing agent it is used in infants stomach trouble. Syrup is made from the roots of this by boiling it 2-3 hrs. Tea extract is also prepared from its leaves. Roots are dried and powdered to use as medicine The roots and rhizomes are cleaned and decorticated. The larger rhizomes are cut transversely or long longitudinally and dried under shade. The pieces are ground into a fine powder before powder appear brown, red in colour1-3 gm/dose is used per day and it has no side effects.

Preservation: Paste made by this are kept in cold places and into airtight moisture free containers. The shelf life of the powder is 1-2 years. Plant is used separately. Medicine is used orally as well as otherwise. The cuts and wounds can be treated by this plant but heals slowly. The precaution to be taken is to avoid water. Nomads also belief that the paste of the roots is applied around the forehead to get rid of headache. Roots are traded, leaves used as vegetables. Roots are in demand within and outside India.

9) **Local name: Kuth**

The botanical name of Kuth is Saussurea costus and belongs to family of Asteraceae (Compositac). Kuth is perennial herb with fragrant roots and stalked leaves found in temperate

forest and alpine slopes. The plants are green with deep blue in head like clusters and the plants grow in the Month of July to October. The part of the plant used as medicine is Root.

Medicinal uses: Saussurea is useful in the treatment of bronchial asthma, the drug is also used in chromic type skin disease and in treatment o rheumatism. An extract obtained by boiling pieces of roots in mustard oil for 30 minutes is used as eardrops for relieving pain. The crushed dried roots can be applied as poultice over painful joints.

Preparation: The preparation of the drug varies according to the way it is put to use. It may be used as a whole drug extracting it with water or oil or as powder. In some cases, it is crushed and applied locally as poultice. Quantity of dose to be taken is Churna ¼ g Kwath-20-40 Ml.

Preservation: The shelf life of a powder is 1-2 years it must be stored in airtight moisture free container so that its essential oil part does not get destructed. The plant is used separately. The drug can be externally applied as a poultice, powder or paste. For internal use, it can be ingested or inhaled but the healing process is Slow. It can be used to protect valuable garments from insect damage and its roots are traded in national and international markets. Roots are used in preparation of chavanprash.

10) **Local name; Jogh-Phul**

Botanical name is Saussurea simpsoniana and is from the family of Asteraceae. The plant is dense woolly herb. Its habitat is Alpine mountains and sacree slopes. The colour of plants is Bluish purple heads exposed from the wool and month in which plant grew is July to October. The whole plant is used as medicine.

Medicinal uses: Native people use its decoction for curing women's diseases, used for all kinds of nervous debility decoction of root with milk given for snake bite whole herb used to cure un healing boils or wound. This plant can be preserved for so many years. Plant is used separately. Medicine is used both orally as well as otherwise and the healing process is slow.

Folk belief: Jogh Phul is considered to be remedy for many ailments in fold medicine. Its smoke is good for asthma patients. Also supposed to keep away evil spirits and ill wishes.

Trade & Commerce: Nomads sell among folk healers. It is also reported to possess medical uses in local folk medicine. Seen sold and traded during Budha Amarnath Yatra.

11) Local name: Kanees (Gojri)

Its Botanical name is Dioscorea deltoidea and belongs to family Dioscoreaceae. The plant is perennial herbs with a hard, branched spiny rhizome. Its habitat is forest cleaning, shrubberies, slopes and rocky substrates. The Month in which plant grew is August to October.

Medicinal use: Part of the plant used as medicine is Roots and tubers. It is good source of steroidal hormones. It is reported to kill lice. The swelling sprains of leg or foot are washed continuously with the extract for relief.

Preparation: The extracts of tubers are collected in a pot by grinding, as then is used as ethno medicine and quantity of dose is as per requirement. It has no side effects.

Preservation: it can be preserved for many years. Plant is used separately used as the medicine and otherwise. It is traditionally used to wash hair, wool and silk.

12) **Local name:(Gojri) PommayChali.**

Botanical name is Rhecim emodi and and it belong to the family of Polygonaceae. The plant is Perennial herb and found in Alpine and sub-alpine slopes, known as Himalayan Rhubarb. Colour of plants is yellow white and the Month in which plant grew is May to August. The whole plant is used as medicine

Medicinal uses: The officinal part of the plant is the decorticated and dried roots or root stalk known as “Rhubarb”. It has stomachic, tonic its primary action is that of a mild purgative. Combined with ginger, it may be given in the shape of pill in case where the bowls are sluggish. The leaves made into a poultice are used to dispel swellings, the milky juice is employed as a rub efficient in rheumatism. Internally break is given with ghee and rice as a remedy for diarrhea.

It more suits to children then aged persons. It is an excellent remedy for the irritation of the bowels common among children when teething.

Preparation: The flower heads are plucked and dried on shady places, then they are eaten with boiled leaves. The quantity of ordinary dose of the powder is from 5 to 20 grains. Some persons chew the root i.e. 1-2 slices nothing milky juice in minute doses.

Preservation: Powder is always kept in airtight moisture free container Plant used separately as well as mixed with other plants. Medicine used Both orally and otherwise When externally the juice with sandal and camphor is employed as a cure for itch.

**Table V.1 MEDICINAL PLANT SPECIES USED BY GUJJARS/BAKARWALS IN THE STUDY AREA ARE TABULATED BELOW:**

| S.NO | BOTANICAL NAME | FAMILY | PART USED | USES |
|---|---|---|---|---|
| 1. | *Abies Pindrow* | Pinaeceae | Leaves, cones | Carminative expectorant tonic, anti-periodic and astringent. Also used in bronchitis and asthma. cones are used as diuretic and purgative |
| 2. | *Abrus precatorious* | Fabaceae | Leaves | Diuretic, anti-tuberous and emetic |
| 3. | *Achyranthes aspere* | Amaranthaceae | Roots | bristles of mouth, plant used dropsy, piles , colic, snakes bite and skin eruption |
| 4. | *Acous calamus* | Araceae | Leaves, stems and roots | Antispasmodic carminative, bronchitis, rhizome feed to horse to increase their stamina |
| 5. | *Adhatoda vasica* | Acanthaceae | Whole plant | cough, asthma chronic bronchitis anti rheumatic properties, anti-septic |
| 6. | *Aesculus indica* | Hippocastanaceae | Leaves and seeds | Rheumatic pains, curing cracked heels and other skin eruptions |
| 7. | *Ageratum conyzoieds* | Asteraace | Leaves | nervine tonic, prolepsis. |
| 8. | *Ajuga bracteosa* | Laminacy | Leaves | Plant bitter, astringent and |

| | | | | |
|---|---|---|---|---|
| | | | | tonic. Leaf juice is given in fever and substitute for cinchona |
| 9. | *Alibizia chineansis* | Mimisaceae | Bark | In fusion of bark is used for dressing cuts and wounds |
| 10. | *Albizia lebeck* | Mimisaceae | Fruit | Used in piles and diarrhoea, roots powder is excellent in gum tonner and aphrodisiac |
| 11. | *Altermanthere sessills* | Amaranthaceae | Leaves | Plant used as febrifuge. Young shoots rich in protein and iron. Its juice is given to anaemic. |
| 12. | *Amaranthus spinossus* | Amaranthaceae | Leaves and roots | Boiled roots and leaves are given to children as laxative and applied as emollient. |
| 13. | *Anagalis arvensis* | Primulacae | Leaves | Herb is used for gout, cerebral infection, dropsy, leprosy, epilepsy and mania |
| 14. | *Argemone Mexicana* | Papevereceae | Seeds | Seeds toxic. The oils are sometime mixed with mustard oil which causes dropsy epidemic. |
| 15. | *Arisaema jacquemontii* | Araceae | Tubers | Tubers are given to sheep as remedy for colic and also a wormy side. |
| 16. | *Asparagus racemosus* | Lialiliaceae | Tubers | Tuber's cooling, demulcent and diaphoretic |
| 17. | *Azadirecta India* | Meliacae | Flower, leaves and bark | Bark for skin trouble, leaves anti septic, applied for boils as poultice. Decoction in ulcer and eczema |

| | | | | |
|---|---|---|---|---|
| 18. | *Barleria cristata* | Acanthaceae | Leaves and roots | Leaves and roots are used for inducing swelling and their infusion in cough |
| 19. | *Bauhinina variegata* | Fabaceae | Bark, buds and roots | Dried buds are useful in dysentery, diarrhoea and piles and decoction of roots is used to treat dyspepsia |
| 20. | *Berberis lycium* | Berberibaceae | Fruit, leaves and roots | Fruit is cooling and digestive. Leaves and their juice are given is jaundice. Extract obtain form root is juice to cure fever, bleeding piles and as a bitter tonic. Its external application on the eyelid is used in acute conjunctivitis |
| 21. | *Berginia illiata* | Saxifragaceae | Roots | Root is tonic, anti-scorbutic, diuretic, demulcent and anti-astringent. Also used in fever diarrhoea |
| 22. | *Bidens Pilosa* | Asteraceae | Leaves | Infusion of plant is taken against cough. Leaf juice is dropped in eyes and ear to cure pain. Leaves are antiseptic and applied to ulcer and swollen glands |
| 23. | *Blumea lacera* | Asteraceae | Leaves and roots | Used as anti-piratic. Leaf juice astringent, febrifuge, diuretic and anthelmintic. Roots are used cholera |
| 24. | *Bombax ceiba* | Bombacaceae | Roots | Root is used in diuretic, expectorant laxative, cures |

| | | | | |
|---|---|---|---|---|
| | | | | asthma oedema, jaundice, eye diseases and inflammations |
| 25. | *Buddleja asiatica* | Loganiaceae | Roots | Root used in liquor fermentation. |
| 26. | *Centella asiatica* | Umbelliferae | Brahmi<br>Booti Leaf | Used to cure Rheumatism,<br>Dysentery |

**Table V.2. Some Other Important Plants and There Uses**

| S.No. | Botanical Name | Family | Uses |
|---|---|---|---|
| 1. | Celtis Auistralis | Ulmaceae | Fruit is used in amenorrhoea and are colic |
| 2. | Chenopodium album | Chenopodiaceae | Leaves cardic, laxative, and toxic in general debility and anthelmintic |
| 3. | Cissampelos pareira | Menispermaceae | Roots bitter, stomachic and purgative. |
| 4. | Celmatis buchananiana | Ranulucaceae | Whole plant is used for scabies and eczema. |
| 5. | Clematis gouriana | Ranuculaceae | Leaves used in infections of spleen. Root paste is applied to cure pimples |
| 6. | Commelina benghalensis | Commelinaceae | Plant is demulcent, refrigerant, laxative, and used in leprosy. |
| 7. | Cordial dichotoma | Boraginaceae | Bark decoction is used in dyspepsia and fevers. Fruit is edible, astringent, anthelmintic, diuretic, expectorant and demulcent, given in urinary |

| | | | |
|---|---|---|---|
| | | | infections and diseases of lungs and spleen. |
| 8. | Cordial dichotoma | Cordiaceae | Fruits astringent, anthelminthic, diuretic, demulcent, expectorant and used in sustained urinary disease |
| 9. | Cotoneaster microphyllous | Rosaceae | Stolon astringent. |
| 10. | Crataeva adnasonii | Capparaveae | Bark liver stimulant, laxative and appetizer in calculus and urinary infection |
| 11. | Cymbopogon martini | Poaceae | Used as insect repellant and also applied in skin disease. |
| 12. | Cynodon dactylon | Poaceae | Infusion of root is given in bleeding piles and goat. Juice of plant is antiseptic and applied in wounds. |
| 13. | Dalbergia sissoo | Fabaceae | Root and wood astringent, used in leprosy, bils, eruptions and skin and against vompting |
| 14. | Daphne papyracea | Thymelacaceae | Plant bitter, purgative, used as febrifuge, root and leaves used against cutaneous infection and gonorrhea. |
| 15. | Datura innoxia | Solanaceae | Used as anesthesia in surgery and ophthalmological operation. Leaves infusion used against swelling of joints. Lumbago and painful tumors. |
| 16. | Datura Stramonium | Solanacea | Leaves and seeds antiseptic, anodyne, narcotic and intoxicant, leaves powder made in pills, used in hemorrhoids, seed cure dandruff. |
| 17. | Diclipetra bupleuriodes | Acenthaceae | Plants used as tonic in debility. |

| | | | |
|---|---|---|---|
| 18. | Dioscorea deltoidea | Dioscoreaceae | Tubers used for washing hairs to kill lice, tubers also commercial source of diosgenin, a raw material for steroidal industry. |
| 19. | Dodonaea Viscose | Sapindaceae | Leaves febrifuge, sudorific, in gout and rheumatic pains, on wounds, swelling and bums, bark astringent, in bath and fomentations. |
| 20. | Equisetum dubile | Equisetaceae | Plants used as refrigerant and in gonorrhea |
| 21. | Euphorbia heliscopica | Euphorbiaceae | Root considered anthelmintic; herb cathartic, milky lates applied to eruptions, seeds given in cholera, seed oil is purgative. |
| 22. | Euphorbia hirta | Euphorbiaceae | Juice of the plant colic, given in dysentery and cough, decoction of plant is given in bronchial infections and asthma, latex is applied local in eczema and warts. |
| 23. | Euphorbia royleana | Euphorbiaceae | Milky latex is anthelmintic and cathartic |
| 24. | Ficus religiosa | Moraceae | Bark is astringent, given in gonorrhea, seeds are alternative, leaves and young shoots are purgative, infusion of bark is given internally in scabies. |
| 25. | Flacourtia indica | Flacourtiaceae | Ripe fruits are medically used for jaundice |
| 26. | Fumaria indica | Fumariaceae | Plant considered diuretic, aperients, and diaphoretic. |
| 27. | Gallium aparine | Rubiaceae | Juice of plant is aperients, diuretic and antiscorbutic. |
| 28. | Geranium | Geraniaceae | Plant astringent, used in kindly troubles. |

| | | | |
|---|---|---|---|
| | nepalense | | |
| 29. | Geranium wallichianum | Geraniaceae | Herb astringent, used in toothache, also applied externally in eyes in conjunctives. |
| 30. | Hedera nepalensis | Araliaceae | Dry leaves used in stimulates sores, berries purgative and useful in febrile disorders. |
| 31. | Hypercum perforatum | Hypericaceae | Herb stringent, anthelmintic, emmenagogue and diuretic |
| 32. | Indigofera tinctoris | Fabaceae | Extract of plant given in epilepsy and nervous disorders, also given in bronchitis and as ointment for biles, ulcers. |
| 33. | Jasminum humile | Oleaceae | Flowers are tonic, roots used against ringworms |
| 34. | Jasminum multiflorunm | Oleaceae | Root antidote to snake bite, leaves soaked in water and applied as poultice on ulcers, flowers are emetic. |
| 35. | Juglans regia | Juglandaceae | Bark anthelmintic and detergent, leaves are astringent. |
| 36. | Lannea coromandelica | Anacardiaceae | Bark astringent, used as lotion in eruption of skin and ulcers, decoction of bark is used in toothache |
| 37. | Lantana camara | Verbenaceae | Decoction given in tetanus, rheumatism and malaria, tonic |
| 38. | Mallouts philippinesis | Euporbiaceae | Reddish powder on fruit bitter, anthelmintic, cathartic, styptic and useful for cutaneous infection. |
| 39. | Malvestrum | Malvaceae | Emollient and resolvent decoction given in |

| | | | |
|---|---|---|---|
| | coromandelicum | | dysentery |
| 40. | Melia azaderach | Meliaceae | Leaf juice anthelmintic, diuretic and emmenagogue, seed recommended in rheumatism; gum of the trees used in spleen enlargement and infusion of bark in ascariasis |
| 41. | Menthe Longifolia | Lamiaceae | Dried leaves and young twigs are carminative and stimulant, leaf juice is cooling and stomachic, essential oil for the plant is used for flavoring confectionery. |
| 42. | Momordica dioca | Cucurbitaceae | Roasted root used to check bleeding from piles, bowel infections and urinary complaints |
| 43. | Morus alba | Moraceae | Fruit refrigerant, used also for sore throat and dyspepsia, bark anthelmintic and purgative. |
| 44. | Myrsine Africana | Myrsinaceae | Fruit anthelmintic particularly for tapeworm and also used as a laxative in dropsy and colic, decoction of leaves employed as blood purifier. |
| 45. | Olea ferroginea | Oleaceae | Leaves and bark are bitter, astringent, antipyretic, recommended in fever and debility, leaves considered useful in gonorrhea and whooping cough; oil from seeds is used a rubefacient. |
| 46. | Origanum vulgare | Lamiaceae | Hot infusion of plant is used to promote menstrual flow if suppressed by cold, oil is aromatic, stimulant, rubefacient and tonic, also useful in colic diarrhea, rheumatism, toothache and hysteria |
| 47. | Phoenix sylvestris | Arecaceae | Juice of the tree is refreshing drink, it is good source of vitamin B and C, roots used for |

| | | | |
|---|---|---|---|
| | | | toothache, fruit tonic, aphrodisiac and ristorante, darnels with achyranthes aspera, made into powered form and taken in a betel leaf, is believed as a remedy for ague. |
| 48. | Phyllanthus emblica | Euphorbiaceae | Dried fruits useful in hemorrhages, dysentery and diarrhea, in combination with iron used to treat jaundice , anemia and dyspepsia. |
| 49. | Picea smithaina | Pinaceae | Oleoresin is applied locally on cracks of heels and wounds. |
| 50. | Pinus roxburghii | pinaceae | Resin expectorant, useful in chronic bronchitis, especially recommended for gangrenous lungs, carminative in flatulent colic, checks hemorrhages in tooth sockets and nose. |
| 51. | Pistaciae integerrima | Anacardiaceae | Galls expectorant, tonic used in asthma, phthisis, cough, and other diseases |
| 52. | Plantago lanceolata | Polygonaceae | Leaves and roots astringent, used in cough, asthma and other pulmonary diseases; leaves applied to wounds, sores and inflamed surfaces. |
| 53. | Polygonum amplexicaule | Polygonaceae | Root stock constitutes the drug “anjubar’ frequently used medicinally in both Unani and Ayurvedic system of medicine. |
| 54. | Polygonum barbatum | Polygonaceae | Roots astringent, refrigerant and their extract is used for washing ulcer, seed purgative, emetic tonic and also given in colic. |
| 55. | Populous alba | Salicaceae | Bark antipyretic, diuretic, blood purifier used as substitute of quinine, paste of wood and leaves applied in rheumatism. |

| | | | |
|---|---|---|---|
| 56. | Portulaca grandiflora | Portulacaceae | Herb is refrigerant, leaves antiscorbutic, aperients diuretic. |
| 57. | Petridum aquilinium | Polypodiaceae | Rhizome astringent and anthelmintic, decoction of rhizome and fronds given in chronic disorders arising from obstruction of viscera; it is also believed to be carcinogenic. |
| 58. | Quercus leucotrichophora | Fagacea | Used as an astringent and cures indigestion and diarrhea especially in children. |
| 59. | Salvia plebian | Lamiaceae | Seeds used in diarrhea, gonorrhea, and hemorrhoids. |
| 60. | Saccurea heteromella | Asteraceae | Roots used in preparations applied to wounds and cuts. |
| 61. | Vitex negundo | Verbenaceae | Roots tonic, febrifuge, diuretic; used in rheumatism and dyspepsia, also as an anthelmintic; flowers astringent, used in diarrhea, fever and liver complaints; leaves aromatic, tonic and vermifuge, dried leaves smoked to cure catarrhal and headache, their decoction employed in medicinal baths for acute rheumatism. |
| 62. | Zanthoxylum alataum | Rutaceae | Bare, fruit and seeds used as carminative, stomachic and anthelmintic; they are also used as mouth fresher and in toothache. |

**Table V.3. Supplement list of medicinal plants;**

| ***S.No.*** | ***Botanical Name*** | ***Family*** | ***Uses*** |
|---|---|---|---|
| 1. | Artemisia sp. | Asteraceae | It used as stomachic, anthelmintic and a general tonic. Fermentation of leaves is given to treat chronic gout or hermetic joints. |
| 2. | Berhavia diffusa | Nyctaginaceae | Root is used as diuretic, expectorant, laxative, cures asthma, edema, jaundice, eye diseases and inflammations. |
| 3. | Centella asiatica | Apiaceae | It is alternative tonic, diuretic, antichloristic, blood purifier and local stimulant. It is used as remedy for skin disease. leaf powder taken with milk improves memory |
| 4. | Colebrookea opostifolia | Lamiaceae | Roots used in epilepsy. Leaves used as poultice on bruises and wounds. |
| 5. | Carrisa opaca | Apocyanaceae | Leaves decoction in remittent fever, roots stomachic and purgative. |
| 6. | Duchesnea indica | Rosaceae | Leaves are diuretic. |
| 7. | Ficus palmate | Moraceae | Fruit is considered demulcent, and laxative used in constipation, diseases of lungs and fall bladder. |
| 8. | Prinsepia utilis | Rosaceae | Oil from seeds rubefacient, applied locally in rheumatism. |
| 9. | Punica granatum | Punicacease | Root and stem bark is astringent and anthelmintic especially for tapeworm; dried and powdered rind of |

| | | | |
|---|---|---|---|
| | | | fruit is used in diarrhea, dysentery and as astringent. |
| 10. | Ranunculus arvensis | Ranunculaceae | Herb is used in gout, intermittent fever and asthma |
| 11. | Solanum nigrum | Solanaceae | The herb is used as diuretic and laxative decoction narcotic and antispasmodic, freshly prepared extract of herb is effectively in cirrhosis of liver. |
| 12. | Taraxacum officinalis | Asteraceae | Root is aperients, diuretic, and tonic, also used in chronic disorders of kidney and liver. |
| 13. | Valerian jatamansi | Valerinaceae | Roots used in hysteria, nervous unrest, and emotional troubles. |
| 14. | Viola canescens | Violaceae | Used as astringent, diuretic, diaphoretic for the treatment of cough, sore throat, kidney and lives disorders. |

## V.5.B. PLANTS USED IN HEALTHCARE OF LIVESTOCK BY GUJJARS/BAKARWALS

1.Abrus precatorius / Fabaceae /Badi ratti /powdered seeds mixed with fodder are given orally in poor lactation infusion of roots is mixed with a few traces of phenyl and given in lockjaw.

2.Acacia nilotica/mimosaceae/babul/animal foot is washed with decoction of bark in foot rot. Decoction of bark is mixed with a little quantity of phenyl and administered in lockjaw.

3.Aegle marmalos/rutaceae/bel/fruit pulp is grinded with black pepper powder and given orally to provide relief from dyspepsia.

4.Barleria priontis / acanthaceae/ banafsa/ leaves are mixed with chitra jadi leaves, crushed together and given with fodder in fever.

## V.6. A LIST OF FOLK STORIES OF GUJJAR AND BAKARWALS (AS CURATED BY DR. JAVAID RAHI)

The List is as follows:

1. Parhi Likhi Ladki
2. Ittefaq Ala Khayein
3. Bar Parawat Ladki
4. Badshah aur Kamhari
5. Dua aur Bad-dua
6. Shehzada, Pari aur Wazir ka Ladka
7. Pir Sahib Ne Naukar Rakha
8. Dando Murshid
9. Awey Pari Bichdey Bahi
10. Amanat
11. Adu Bahi
12. Namak Haram Wazir
13. Saugaat
14. Ek tha Mochi

15. Ek thi Shehzadi
16. Khooni
17. Pyar ki Azmaish
18. Gayib ka Ilam
19. Mamu te Panjo
20. Sohro
21. Noorani Chehra
22. Shah Ka Naukar
23. Ek tha Mulan
24. Kacha Kachi
25. Sach
26. Maglis ki Taseer
27. Dukh Sukh
28. Gidar Te Seeh
29. Katho Pal
30. Babu Jabu
31. Ek tho Jehal Aadmi
32. Geetan ko Sadka
33. Siyano
34. Bukh Bibi
35. Amma Piyi Chuley
36. Ek tho Maulavi
37. Sahawat
38. Kambakht
39. Lalach
40. Moorkh
41. Do ladka
42. Inaam
43. Ulti Khopadi
44. Badshah ki Dai
45. Tur Solah
46. Buddhah o Thikro

47. Khagi
48. Siyana ki Mat
49. Ahmak
50. Gudda te Ganjo
51. Sawarnajar
52. Do Behn
53. Honi
54. Chalaak
55. Birbal te Buddo
56. Akal te Kismat
57. Anna
58. Maulavi te Ganjo
59. Lok Kahani
60. Shaitan ka Putt
61. Lambardari
62. Zananee
63. Takabbhar
64. Dujjo Bayah
65. Matreraa
66. Chaalbaaz Zananee
67. Jamai
68. Inaam
69. Seth Ta Jatt
70. Tu Mero Sacho Mitr Hai
71. Haji
72. Neem Hakim
73. Jatt Ta Marasi
74. Sahokar ta Kutto
75. Badshah ta Toto
76. Ek tho Wazir
77. Marasi
78. Tallee

79. Gharano
80. Malah
81. Buran ka Bura Kaara
82. Walia ka Rishto
83. Bewkoof
84. Adho Paai
85. Tehqeeqat
86. Badshah Zaado te Kasbi
87. Shero
88. Murdo Jeeto
89. Zamindaar
90. Muuzi ko Maal Ghazi Khae
91. Saado Badshah
92. Laila Ki Kahani
93. Jalawatni Badshah
94. Chalak Ghidarh
95. Kisaan
96. Chalak Khargosh
97. Seth Ko Nokar
98. Dhanbori Rango Paiso
99. Ek Sap ko ek de Bachano
100. Ek Jatt ki Kahani
101. Gharibi
102. Prahmno
103. Poswalan ko Sayano
104. Sapoot
105. Bhalo
106. Lok Kahani
107. Dunya Dhadi
108. Kutto
109. Kam pyaaro Howe Cham Nhi
110. Rasm

111. Maa Dhi ko Maas Khae
112. Qadd Uppar Tankhwa nhi Milti
113. Ek Sodagar ki Kahani
114. Sokan
115. Outar Budhi
116. Aazmaish
117. Chuha ki Kahani
118. Ganja ki Kahani
119. Chamchi Shehzadi
120. Badshah ka Nokar
121. Ek Badshah
122. Bewafa Wazeer
123. Maut Nhi Chorti
124. Do Thug
125. Qismat ki Kahani
126. Ek Shahzadi ki Kahani
127. Parrdi ki Kahani
128. Naseeb
129. Wazeer ki Dhii (Daughter)
130. Badshah Ki Kahani
131. Murshid
132. Qismat Apni
133. Bhala ki Kahani
134. Nek Zanani
135. Badshah Ko Puut
136. Ek Aadil Badshah
137. Badshah ki Kahani
138. Chori
139. Taqdeer ki Muhr
140. Neki ko Badlo
141. Thug te Beopaari
142. Chalak Bacho

143. Neetan ki Saza
144. Amanat
145. Mouchi ko Pyaar
146. Bacho kis ko Hai
147. Paisa kon Le Gyo
148. Muft ki Roti
149. Chiri ki Naseehat
150. Gharoor
151. Aulaad ya Doulat
152. Dayen
153. Ghanjo te Buddhi
154. Satt Behan
155. Badshah ka Khwaab
156. Sab ko Waado
157. Qismat
158. Haji Saab ko Nokar
159. Sapp te Insaan
160. Mazdoor
161. Richh te Insaan
162. Harami ki Shanakhat
163. Aashiqui
164. Faqeer te uss ko Chelo
165. Hasddi Budhi
166. Thuggan naal Thuggi
167. La-Wald Badshah
168. Namak Haraam Nokar
169. Chor te Badshah
170. Naseeb
171. Nek Amal
172. Chori
173. Khot
174. Lo

175. Do Shehzada
176. Khuda Dost Aadmi
177. Sona ki Anghoothi
178. Shehzada ki Kahani
179. Ghareeb Aadmi
180. Aadi ka Chaar Aadmi
181. Rehm Dil ladko
182. Sona ki Chakki
183. Do Shehzad ate Un ki Maatre
184. do behan
185. Saam Pehlwaan
186. Badshah ki Kahani
187. Tre Gal
188. Badshah ko Haj
189. Anni Shehzadi
190. Halal ki Kamai
191. Qabaat Badshah ki Kahani
192. Badshah ko Khwaab
193. Lalchi Sodaagar
194. Insaaf
195. Narm Hath
196. Sodaagar ki Dhi
197. Sachi Dosti
198. Badshah ko puut
199. Na Shukri
200. Ghami Qismat
201. Dhokhebaaz Daai
202. Badshah te Wazeer
203. Khaslat
204. Satt Paai
205. Mullan te Dukaandaar
206. Ghareeb ghareeb hi Rhyo

207. Neki ko Badlo Neki
208. Mazdoori
209. Tre (3) Molvi
210. Satt (7) Behn
211. Do Lakh ki Do Gal
212. Badneet Sangi
213. Nek Aadmi
214. Maa ki Nafarmani
215. Athruu (Aansu)
216. Chalak Biwi
217. Badshah ko puut
218. Sheesho
219. Kam Aqal
220. Baap ki Naseehat
221. Gherat
222. Chalak Gadho
223. Ann padh Budhho
224. Temuurlang Badshah
225. Chori ki Aadat
226. Shaitan ki Naseehat
227. Aulaad ko badlo
228. Foji te Uss ki Biwi
229. Bura kam ko buro nateejo
230. Thug
231. Jumlaan
232. nek bakht ladki
233. Aqalmand zanani
234. Badshah uss ki ra'aya
235. Chugalkhor bahu
236. Ghoda te sher
237. Mullan te muqtaddi
238. Maatre ko salook

239. Gyo waqt hath nhi aato
240. Bewkoof baadshah
241. Chor
242. Zamindaar te uss ki gaa (cow)
243. Kaag (crow) te billi ki dosti
244. Maamo te bhanjo
245. Mullan te master
246. Ban buddhi
247. Chalak Gidhar (jackal)
248. Maqbool Hajj
249. Budhhi ki Kahani
250. Imaandari
251. Makkaar Janno
252. Nek Maldaar
253. Sokan ko Saado
254. Shuum ki Dolat
255. Ganjo te uss ko bhai
256. Taqatwar ladko
257. Aapo Aapi
258. Jaisi Mayyit Usso Mazaar
259. Jehdo Khunne whi Jhade
260. Jis na Rab de
261. Khuda ko Shukar’
262. Tre teraan (3, 13)
263. Lalach Buri Balaa
264. Jaldi Baazi
265. Bewafai
266. Sheikhchilli
267. Bewqoof Aadmi
268. Nhao Phakhnoo
269. Chiri ko Shakaar
270. Bekaar bhai

271. Aqal te qismat
272. Chalak shehzadi
273. Molvi ko nokar
274. Bewqoof chor
275. Shehzaado te bojo
276. Apni qismat
277. Bewqoof nokar
278. Chalaak jawaan
279. Treh marko
280. Bakawli ko phul
281. Shehzada ki Kahani
282. Ghulamaan ko ghulaam
283. Muqaddar
284. Ganjo Toto(parrot)
285. Chiryaan ko Badshah
286. Khaloos ka Tarsyaa
287. Ghar na Ajaaro
288. paagal
289. Insaaniyat ki Meraaj
290. Oo….Maa
291. Bechari Mile gi
292. Tokal
293. Ghandera ga Phul
294. Weraan Jazeera
295. Laado
296. Kuj Khwaab te Kuj Asal
297. Basant Nhi Aayo
298. Aagam
299. Bado Shaitan
300. Nambardaari
301. Bezubaan Janwar
302. Lafzaan Bich Taseer Nahi

# 6. CONCLUSION AND RECOMMENDATIONS

## A. Conclusion

From the foregoing discussion, it is consequently, no exaggeration to assume that the nature has been exceptionally generous in gifting the State of Jammu and Kashmir with extreme gifts. Its picturesque valleys, snow covered peaks, rivers and streams, pastures and meadows and salubrious climate have not only attracted the warriors, conquerors, invaders, peers and saints but a huge populace of pastoral communities at different points of time. Hence, we find at the present age a variety of pastoral communities living there with dissimilar origin, history, rituals, customs and social set-up.

In the midst of various pastoral tribal communities, the Gujjars and Bakarwals constitute a separate ethnic group having third largest population in the State, with absolute conservatism in the perpetuation of their identity. The historians, sociologists and anthropologists, all have been intrigued, as regard the origin and arrival of these pastoral communities. There are views that Gujjars are aboriginal of India, who had settled in different regions of country. However, a colossal chunk of foreign, native as well as the investigator of the present study on the basis of linguistic, anthropological, the pattern of family, kinship, family administration, titles of Chiefs, dressing style and other evidences consider Gujjars to be immigrants from the Central Asia, who have lingered as one of the most energetic identities of Central Asia in Third Millennium B.C.E. Under certain political and environment coercions they left their native soil and came into view in northern India about the era of the Hunas foray of northern India. Meanwhile, after the decline of Gupta dynasty, the Gurjars rose in prominence and began to play an important role in the Indian history from sixth Century C.E, and by 836 C.E, the Gurjara dynasty was solidly established in the city of Mahodaya (Kanauj). This dynasty produced some of the great rulers of land, who are celebrated to this day, like King Bhoja, the founder of modern Bhopal, the capital city of Madhya Pradesh. However, like most of the medieval Indian empires and dynasties, they were wiped out from the political scene of India in 11th Century as a result of Ghaznavid

invasion and sank to the position of local chieftains. Presently, Gujjars live in above dozen Indian States with their atypical life styles. A few of the States with high concentration include Gujrat, Madhya Pradesh, Rajasthan, Uttar Pradesh, Delhi, Himachal Pradesh, Punjab and Jammu and Kashmir. As far as the history of Gujjars in Jammu and Kashmir is concerned, they are surely immigrants, who immigrated to the State because of inevitable circumstances and political instability in their homelands. The lush green pastures of the State also attracted these communities to sustain their flocks. The Gujjars who are now living in the State of Jammu and Kashmir are parts of two separate migrations, one direct from the Gurjara tribes of Rajputana, Gujrat and Kathiawar, the other and later migration from the Gujjar tribes settled in Punjab. Since their advent into Jammu and Kashmir State, the Gujjars mostly remained politically oblivion till 17th Century C.E. They came into the political panorama of Jammu and Kashmir first during the 17th century, when Mughal emperors recognized their services and raised some of them as rulers of Poonch and Rajori and gave Jagirs to some of them. This position aroused deep craving among them for carving their own principalities. Yet, their desire, even though short lived, for setting up their own principality was full filled in 1797 C.E when a Gujjar Prime Minister Ruh-u-llah Khan Sango of Poonch principality laid the foundation of the first Gujjar State in Jammu and Kashmir. After the downfall of Sango dynasty at the hands of Maharaja Ranjit Singh, the Gujjars of Poonch and Rajori belt, which was their castle those days, became the target of invaders. Due to terror and panic, bulk of the people of this community once more migrated to isolated parts of the state and continued their traditional occupation of Pastoralism.

However, with the passage of time, some of the Gujjar pastoral communities abandoned their ancestral occupation and began to led a settled life, and have taken to agriculture as profession. This category of Gujjar people are locally known as “Muqami” Gujjars. As regards to other category, i.e. “Bakarwal Gujjars” and “Dodhi Gujjars/ Binhari Gujjars”, they have not taken to a settled life. They continued their traditional occupation of cattle rearing even to this day. As mentioned above, Gujjars and Bakarwals of Jammu and Kashmir State have their own unparalleled and distinct culture. Most of them animate in Aryan style of tribal or Kabilas life. The Gujjars have an established system Zirga (panchayats) which decides the disputes among the members. Since ages the administrative system is controlled by the clan chiefs /sardars. The Gujjar Bakarwal law is perennial. One who disobeys the verdict of a chief is sternly punished and blackballed from the Biradari. As far as the family administration is concerned, traditionally

the Gujjars and Bakarwals give credence, to an extent, in Patriarchal family set up. They have splited themselves into three key kinship groups namely, the 'dera', 'dada-potre (lineage)' and the 'gotra' (clan).

Among the Gujjars, the "Muqami" Gujjars have imbibed certain social and cultural imprints from other local communities. Whereas the nomadic Gujjars, who spent most of the time with their cattle in most spiteful pastures at high mountain peaks have not been influenced by the other communities. It is also worth mentioning, that their life is plain, unpretentious and nature based. They feel smugness in wearing their traditional dresses and ornaments. Though most of them in the State are followers of Islam, like Muslims all over the globe, yet their physiognomy, costumes, language, customs, rites and rituals are fairly distinctive as compared to their counterparts in any part of the globe. Despite the invasion of cultural transmutation, boom of technological application at all level, network of mass- media, communication and transportation, the Gujjar/ Bakarwals of the State have refuse to accept modification in their mode of life, occupation and interpersonal relationship. They have retained their language and dialect 'Gojri' from centuries, which is an off shoot of Indo- Aryan group of languages. In the Census of 1941, Gojri, the lingo of Gujjars and Bakarwals of Jammu and Kashmir, was integrated as a dialect under Rajasthani, keeping in view, its close affinity with the Rajasthani language. Another trait of the tribal communities, i.e., the fervor for arts and crafts is deep rooted in the Gujjar Bakarwal society. Since there immigration in the State of Jammu and Kashmir, they have shown a high-quality taste for various primitive arts and crafts. However, it is beyond doubt, that the arts and crafts were carried since ages for domestic purposes and has little economic velleity. The Gujjars and Bakarwals though less sophisticated in arts and crafts still exhibit a special combination of fairness and simpleness in their arts and crafts. Their embroidery proficiency is thoroughly put to use on more or less on every available article they possess.

**B. Recommendations**

1. The **political history** of the Gujjars and Bakarwals should be thoroughly reviewed and reconstructed. As there is lapse of continuity in the historical contents.

2. A comprehensive study is needed on all the **372 marghs** or routes of these tribal communities as the **living culture** is present here only.

3. These dhoks/marghs after a proper **museological study** shall be developed for **eco museums**, **eco-tourism**, and **cultural landscapes** and thus the heritage presents here whether tangible intangible, natural and cultural can be conserved and preserved in entirety for a better present and future as well.

4. Need for developing proper **documentation sheets for documenting the tangible and intangible heritage**, to start with, as the present research work provide a base for developing such sheets on museological terms so that the heritage shall be conserved preserved and digitized as well.

5. The **traditional medicine system** shall be properly documented and treat as a part of intellectual property of these tribal communities for further research and development.

6. A proper study is needed for the **works done by Dr. Javaid Rahi** as he has incredibly and exclusively delivered a very comprehensive research work, without studying his works properly, no research can take place, for the same **monographs and outreach activities** shall be considered.

7. A very important aspect i.e. of story telling shall be a part of such a documented research work as such activities serve as a purpose and gives duly significance to such research works. **Storytelling** brings language learning alive and creates a participatory and immersive experience that allows Young Learners to enjoy hearing the language in a dynamic, sometimes stylistic and entertaining way. Participation using key vocabulary and phrases can create an awareness of rhythm and structure. This particular activity shall be a part of outreach activities in which a museologists work helps a lot.

8. Rather than focusing on any kind of new tangible construction in these hilly tracts, which generally tends to disturb the natural environment more, its better to develop the areas the way they already are, focusing on development of such natural landscapes on the basis on **new museology** shall be considered which ultimately covers areas like cultural landscapes, eco museums, eco-tourism, and exhibits at schools and colleges, confrontation of culture with students on ground and development of resilience on the basis on heritage and identity.

9. A **documentation of heritage assets** whether tangible and intangible, cultural and natural, as this will also help in development of economy of these hilly areas and the tribal communities

associated to it, but such a research on development of economy can take place after a proper documentation only.

10. **Develop and Publish** explanations how heritage is being valued and how this valuation may able to bring a definite change in society.

11. Develop guidance for integrated **values-based management of nature and culture.**

12. Develop **values-based nature-culture resilience guidelines**.

## 7. REFERENCES CITED

### BOOKS

1. Agnihotri V.K, "Indian History and Culture", Allied Publishers, New Delhi, 1981.

2. Ahad Dr. Abdul, "Kashmir Rediscovered", Humayun Publishing Co, Srinagar, 2006.

3. Ahmad S. Akbar Hart M. David, "Islam in Tribal Societies: From the Atlas to the Indus", Routledge & Kegan Paul, London, 1984.

4. Ahuja Ram, "Social Problems in India", Rawat Publications, Jaipur, 1992.

5. Ajay S. Rawat, "Man and Forest: The Khattana and Gujjar Settlements of Sub Himalayan Tarai", Indus Publications, Delhi, 1993.

6. Allichin F.R, "Neolithic cattle keepers of South India: A Study of the Deccan Ash mounds", Cambridge University Press, 1963.

7. Ambedkar S.N, "Gurjars and Reservation: A Socio-Economic and political Study", ABD Publishers, Jaipur, 2008.

8. Bahadur K.P, "The Castes, Tribes & Culture of India Vol. VI", Ess Ess Publications, Delhi, 1978.

9. Bamzai P. N. K, " History of Kashmir, Political, Social, Cultural", Delhi Metropolitan Book Co, Delhi, 1973

10. Bamzai P.N.K, "Culture and Political History of Kashmir", Gulshan Books, Srinagar, 1994.

11. Behera Chanda Navnita, "Demystifying Kashmir", Dorling Kindersley, Delhi, 2007.

12. Bellwood Peter, "First Migrants: Ancient Migration in Global Perspective",Willey Blackwell Publishers, UK, 2013.

13. Bhardwaj A.N, "History and Culture of Himalayan Gujjars", Jay Kay Book House, Jammu, 1994.

14. Bhasin Veena, "Himalayan Ecology: Transhumance and Social Organization of Gaddis in Himachal Pradesh", Kamal Raj Enterprises, New Delhi, 1988.

15. Bhasin Veena, "Transhumants of Himalayas: Changpas of Ladakh, Gaddis of Himachal Pradesh and Bhutias of Sikkim", Kamla Raj Enterprises, Delhi, 1996.

16. Bhasin Veena, "Tribals of Ladakh: Ecology, Human Settlement and Health",Kamla Raj Enterprises, Delhi, 1999.

17. Bhat Fayaz Ahmad, "Ethnic plurality in Jammu and Kashmir: A descriptive analysis", New Delhi, 2011.

18. Bhatt Anil, "Poverty Tribals and Development: A Rehabilitation Approach", Manohar Publishers New Delhi, 2003.

19. Biscoe C.E.Tyndale, "Kashmir in Sunlight and Shade", Gulshan Books, Srinagar, 2005.

20. Bingley A.H, "History Caste and Culture of Jats and Gujjars", Ess Ess Publications, New Delhi, 1978.

21. Bogchi P.C, "Two Greyware Sites in the Ganga Basin", Proceedings of Indian History of Congress, Aligarh, 1960.

22. Chacko M. P, "Tribal Communities and Social Change", Sage Publication, New Delhi, 2005.

23. Chandra Satish, "History of Medieval India", Orient Black Swan, Delhi, 2007.

24. Charak Dr. Sukhdev Singh, "History and Culture of Himalayan States Vol. VII",Jay Kay Book House, Jammu, 1997.

25. Chib Sukhdev Singh, "This Beautiful India: Jammu and Kashmir", Light and Life Publishers, New Delhi, 1977.

26. Chuhan Rana Ali Hassan, "A Short History of the Gurjars", Begum Akbar Jehan Foundation, Jammu, 2001.

27. Crooke W., "Tribes and Castes of Northern-Western Provinces and Oudh", Cosmo Publishers, New Delhi, 1974.

28. Dabla Bashir Ahmad, "Ethnicity in Kashmir-studies in culture, religion, economy and social structure", Jay Kay Book House, Srinagar, 2009.

29. Dabla Bashir Ahmad, "Social Problems in Kashmir", Jay Kay Book House, Srinagar, 2012.

30. Dabla Dr. Bashir Ahmad, "Cultural Developments in Kashmir", Jay Kay Book House, Srinagar, 2010.

31. Darrah Zouch Henry, "Sports in the Highlands of Kashmir", Rowland Ward, London, 1898.

32. Dewan Parvez, "Jammu, Kashmir and Ladakh", Manas Publications, New Delhi, 2004.

33. Doughty Marion, "A Foot through the Kashmir Valley", Ali Mohd. & Sons, Srinagar, 2005.

34. Drew Fredric, "Jammu and Kashmir Territories", Edward Stanford, London, 1875.

35. Durkheim Emile, "The Elementary Forms of the Religious Life", Collier Books, New York, 1961.

36. D. V.V Ramana Rao, "Tribal Development: New Approaches", Discovery Publishing House, New Delhi, 1992.

37. Ed. Rashid, Abdul, "Know Your State Jammu and Kashmir", Arihant Publications, Meerut, 2017.

38. Fazili Manzoor, "Cultural Glimpses of Kashmir", Gulshan Books, Srinagar, 2003.

39. Fouq Mohammad Din, "Tarikh-i-Aqwam-i- Poonch (Urdu)", Zafar Brothers, Lahore, 1941.

40. Fouq Munshi Muhammad Din, "Tarikh-i-Aqwam-i- Kashmir (Urdu)", Chinar Publishing House, Srinagar, 1996.

41. Gore F.ST.J, "The Lights and Shades of Hill Life", Asian Educational Services, New Delhi, 1994.

42. Grierson George Abraham, "Gujuri: The Language of Gujjars", Akif Book Depot, New Delhi, 1916.

43. Gupta R.D, "Glimpses Of North West Himalayas", Radhakrishnan Anand & Co., Jammu, 2009.

44. Hassan Amir, "A Tribe in Turmoil", Uppal Publishing House, New Delhi, 1986.

45. Hassnain Nadeem, "Tribal India", Palaka Prakashan Publishers, Delhi, 1991.

46. Hassnain Prof. Fida, "The Muslim Kashmir: 1320-1589", Gulshan Books, Srinagar, 2007.

47. Hussain Majid, "Geography of Jammu & Kashmir State", Rajesh Publications, New Delhi, 2006.

48. Hussain Majid, "Human Geography", Rawat Publications, Jaipur, 1994.

49. Hildinger Erik, "Warriors of the Steppe: A Military History of Central Asia, 500 B.C to 1700 A.D", Da Capo Press, U.S.A1997.

50. Jasbir Singh, "The Economy of Jammu and Kashmir", Radha Krishnan Anand and Co, Delhi, 2004.

51. Kapur M.L, "Social and Economic History of Jammu and Kashmir State", Jay Kay Book House, Jammu, 1992.

52. Kapur M. L, "History of Jammu & Kashmir State", Ratna Nagar, New Delhi,1966.

53. Kapur M.L, "Social and Cultural History of Jammu and Kashmir State (1885-1925)", Jay Kay Books, Jammu, 1992.

54. Kaul Dr. P.K, "Himalayan Principalities in Jammu Kangra and Bhaderwah", Jay Kay Book House, Jammu, 1993.

55. Kay Sunil Chandra, "Early History and Culture of Kashmir", Delhi Oriental Publishers, Delhi, 1955.

56. Keenan Brigid, "Travels in Kashmir: A Popular History of its people, places and Crafts", Oxford University Press, Delhi, 1989.

57. Khan A.R, "Kashmir Land and People", Srinagar, 2002.

58. Khan M.M & Shah Mohd. Amin, "History of Kashmir: Ancient, Medieval and Modern Kashmir", Dominant Publishers and Distributers, New Delhi, 2013.

59. Khanadalavala Karl, “Pahari Miniature Painting”, New Book Company, Delhi, 1958.

60. Khattana R.P, “Marriage and Kinship among the Gujjar Bakarwals of Jammu and Kashmir”, Manohar Publications, Delhi, 1976.

61. Khattana R.P, “Tribal Migration in the Himalayan Frontiers: A Study of Gujjar & Bakarwal Transhumance Economy”, Vintage Publishers, Gurgaon, 1992.

62. Khullar D.R, “India: A Comprehensive Geography”, Kalyani Publishers, Ludhiana, India, 1999.

63. Knight E. F, “Where Three Empires Meet”, Longmans Green, New York, London, 1905.

64. Knowles J. Hinton, “Folklore of Kashmir”, Anmol Publications, New Delhi, 1993.

65. Kotwal N.C, “Political and Cultural Heritage of Bhaderwah, Kishtwar and Doda”, Jay Kay Book House, Jammu, 2000.

66. Lawrence R Walter, “The Valley of Kashmir”, Gulshan Publishers, Srinagar, 2002.

67. Lawrence R Walter, “Kashmir, Ladakh, Baltistan, Gilgit and Jammu”, Jay Kay Books, Srinagar, 2012.

68. Lidhoo M.L, “Kashmir Tribals”, Minakshi Publication, Srinagar, 1992.

69. Magray B. Mohammad, “Tribal Geography of India: Jammu & Kashmir”,Oberoi Publishers, Jammu, 2003.

70. Maini K.D, “Poonch: The Battlefield of Kashmir, A complete history of Poonch”, Gulshan Books, Srinagar, 2009.

71. Maini K.D, “Gujjar Qabaiel: Awaz e Gurjar”, Gurjar Desh Charitable Trust, Jammu, 2003.

72. Majumdar R C, Raychaudhuri H C & Datta Kalikinkar, “An Advanced History of India”, Macmillan India Ltd, Delhi, 1978.

73. Manku Darshan Singh, “The Gujjar Settlements: A Study in Ethnic Geography”, Inter-India Publication, New Delhi, 1986.

74. Mehta P.C, “Tribal development in 20th Century”, Siva Publisher, Udaipur, 2000.

75. Merton R.K, "Social Theory and Social Structure", Amerind Publishing Co. Pvt. Ltd. New Delhi, 1968.

76. Mittal A.C & Sharma, J.B.M, "Tribal movement, Politics, and Religion in India, Tribal movement in India", Radha Publications, New Delhi, 1988.

77. Morton john & Meadows Nicholas, "Pastoralism and Sustainable Livelihoods: An Emerging Agenda", The University of Greenwich Press, UK, 2000.

78. Munshi K.M, "Glory that was Gurjara- Desa", Chaupatty, Bombay, 1957.

79. Nayak A.K & Singh Uttam Kumar, "Tribal Education", Common Wealth Publishers, New Delhi, 1997.

80. Nagendra K. R, "Cultural Heritage of Jammu, Kashmir and Ladakh", Anmol Publications, Delhi, 1997.

81. Negi S.S, "Himachal Pradesh, "The Land and the People", Indus Publishing Company, New Delhi, 1993.

82. Neve F. Ernest, "Beyond the Pir Panchal- Life among the Mountains and valley of Kashmir", Gulshan Books, Srinagar, 2003.

83. Nika Dr. Fayaz Ahmad, "Child Labor in Jammu and Kashmir: A Study based on Kashmir Valley", Meezan Publisher, Srinagar, 2010.

84. Noble Christina, "Over the High Passes: A Year in Himalayas", William Collin sons & Co. Ltd, UK, 1987.

85. Pande D.C, "Dimensions of Agriculture in the Himalayas", Shri Almora Book Depot, U.P Hills, 1996.

86. Prasad R. R, "Pastoral Nomadism in Arid Zones of India: Socio-Demographic & Ecological Aspects", New Delhi, 1994.

87. Prithivi Nath Kaul, "A History of Kashmir: Political, Social, Cultural",Metropolitan Publications, Delhi, 1962.

88. Push P.N and K. Warikoo, "Jammu Kashmir and Ladakh: Linguistic Predicament", Har Anand Publications, Delhi, 1996.

89. Raha Manis Kumar, “The Himalayas and the Himalayans”, Reliance Printing Works, Calcutta, 1992.

90. Raha Manis Kumar, “The Himalayan Heritage”, Gian Publishing, New Delhi, 1987.

91. Rahi Dr. Javaid, “The Gujjar Tribe of Jammu and Kashmir”, Gulshan Books, Srinagar, 2011.

92. Rahi Dr. Javaid, ed. “The Gujjars Vol. I”, Jammu and Kashmir Academy of Art Culture and language, J&K, 2012.

93. Rahi Dr. Javaid, ed. “The Gujjars Vol. II”, Jammu and Kashmir Academy of Art Culture and language, J&K, 2013.

94. Rahi Dr. Javaid, ed. “The Gujjars Vol. III & IV”, Jammu and Kashmir Academy of Art, Culture and Languages, J&K. 2014-15.

95. Rahi Dr. Javaid, ed. “The Gujjars Vol. V & VI” , Jammu and Kashmir Art, Culture and Languages, Srinagar, 2016-17

96. Raychaudhuri R.C, “History of Medieval India: From 1000 to 1707 A.D”, Surjeet Publications, Delhi, 2007.

97. Rehman –Ur Shakeel, “The Paharies: Ethnography of a genuine Tribe of Jammu and Kashmir”, J&K Art, Culture and Languages, Srinagar, 2015.

98. Rishi Vinod, “The Indian Forest Act, 1927”, Natraj Publishers, Dehradun, 2010.

99. Rizvi Janet, “Trans-Himalayan Caravans: Merchant, Princes and Peasant Traders in Ladakh”, Oxford University Press, New Delhi, 1999.

100. Roy Prithwish, “Human Geography”, Central Educational Enterprise, Kolkata, 1992.

101. Salzmann Carl Phillip, “Pastoralists: Equality, Hierarchy and the State”, West view Press, US, 2004.

102. Saraf Mulk Raj, “Jammu & Kashmir Guide 1969”, Universal Publications, Srinagar, 1969.

103. Sen Jyotirmoy, “A Textbook of social and Cultural Geography”, Kalyani Publications, Ludhiana, 2011.

104. Sender Henry, "The Kashmiri Gujjar: A Study of Cultural Choice in North India", Oxford University Press, Delhi, 1998.

105. Sharma Anita, "The Bakarwals: Navigating Through Nomadism", Niyogi Books, New Delhi, 2009.

106. Sharma Dash. P, "Anthropology of Primitive Tribes in India", Serials Publications, Delhi, 2006.

107. Sharma O P, "Focus on Gujjars: Awaz e Gurjar", Gurjar Desh Charitable Trust, Jammu, 2008.

108. Shashi S.S. "The Shepherds of India: A Socio cultural study of sheep and cattle rearing communities", Swadesh Prasad, Delhi, 1978.

109. Shashi Dr. S.S, "The World of Nomads", Lotus Press, New Delhi, 2006.

110. Shankar Jagan, ed. "Social Problems and Welfare in India", Ashish Publishing House, New Delhi, 1992.

111. Singh K.S, "People of India, J & K. Vol. XXV", Anthropological Survey of India, Manohar Publication, Delhi, 2003.

112. Singh Surjit, "The Great People Of Jammu and Kashmir", Rohini Printers, Jalandhar, 2009.

113. Singh Upinder, "A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century", Pearson, Delhi, 2008.

114. Smith V.A, "Early History of India", Anand and Co. Delhi, 1940.

115. Sufi G.M.D, "Islamic Culture in Kashmir", Light and Life, New Delhi, 1979.

116. Tajjuddin Mohammad & Baljit S. Mann, "Politics of Identities in Jammu & Kashmir: A Contested Terrain", Jay Kay Books, Jammu, 2008.

117. Taylor Bayard &Stevens Thomas, "Travels in Kashmir, Ladakh & Central Asia", Charles Scribner's Sons, New York, 1898.

118. Thapar Romila, "Early India: From the Origins to AD 1300", Penguin Books, Gurgaon, 2002.

119. Tripathy Dr. S.N, "Tribals in India: The Changing Scenario", Discovery Publishing House, New Delhi, 1998.

120. Vaid Dr. S.P, "Paharies of Jammu and Kashmir: An Analytical Study",Shayama Publications, Jammu, 2014.

121. Verma Y.M, "Problems of Tribal India", Classical Publishing Company, New Delhi, 1986.

122. Wani Muhammad Ashraf, "Islam in Kashmir: 14th to 16th Century", Oriental Publishing House, Srinagar, 2004.

123. Wani Nizam-ud-din, "Muslim Rule in Kashmir: 1554 A.D to 1586 A.D", Jay Kay Book House, Jammu, 1993.

124. Younghusband Sir Francis, "Wonders of the Himalayas", Abhishek Publications, Chandigarh, 1924.

125. Zutshi Chitralekha, "Languages of Belonging: Islam, Regional Identity and the Making of Kashmir", New Delhi, Permanent Black, New Delhi, 2003.

126. Zutshi N.K, "Sultan Zain-ul-Abidin of Kashmir: An Age of Enlightenment", Gulshan Books, Srinagar, 1976.

**JOURNALS AND ARTICLES**

1. Bandarkar D.R, "Wandering Culture of Central Asia", Journal of Royal Asiatic Society, 1905.

2. Tufail. Dr. Mohd, "Demography Social and Cultural Characteristics of the Gujjars and Bakarwals: A Case Study of Jammu and Kashmir", IOSR Journal of Humanities and Social Science, Volume 19, Issue 1, Jan. 2014.

3. Rafiq Ruhi, "Socio-Economic profile of Dodhi Gujjars in Jammu and Kashmir", IRC'S International Journal of Multidisciplinary Research in Social & Management Science, Volume No. 2, Issue No. 3, 2014.

4. Gupta Swati and Farhat Bano Beg, "Socio-Economic Upliftment of Gujjar Tribe in Jammu & Kashmir", International Journal of Research in Commerce, Economics & Management, Volume No. 2, Issue No 9, September 2012.

5. Suri Kavita, "Impact of armed conflict on the seasonal migratory practices of Gujjar and Bakarwal tribes in Jammu and Kashmir", IOSR Journal Of Humanities And Social Science, Volume 19, Issue 2, Feb. 2014.

6. Sofi Umer Jan, "The sedentarization process of the transhumant Bakarwal Tribals of the Jammu & Kashmir (India)", IOSR Journal of Humanities and Social Science, Volume 11, Issue 6, May. Jun. 2013.

7. Warikoo K, "Tribal Gujjars of Jammu & Kashmir", Himalayan and Central Asian Studies Vol. 4, No 1, 2000.

8. Shahbaz, "Social profile of Gujjar and Bakarwals of Jammu and Kashmir: An overview", The international Journal of Humanities and Social Studies, Vol. 3, Issue 7 July- 2015.

9. Ahmed Nawaz, "Spatial distribution and demographic of Gujjar in Jammu division: A case study of Rajori and Poonch district", IOSR Journal of Humanities and Social Science, Volume 9, Issue 5, Mar- Apr. 2013.

10. Suri Kavita, "Impact of armed conflict on the seasonal migratory practices of Gujjar and Bakarwal tribes in Jammu and Kashmir", IOSR Journal Of Humanities And Social Science, Volume 19, Issue 2, Feb. 2014.

11. Din Azhar ud, "Socio-Economic Conditions of Gujjar and Bakarwal Tribes of Kashmir", International Journal of Recent Research in Social Sciences and Humanities, Vol. 2, Issue 2, June 2015.

12. Kheraj Dr., Ahmed Arshad, Ahmed Parwaz,& Meenaxy Dr., "Seasonal migration of Gujjar and Bakarwal in Poonch district of Jammu and Kashmir", International Journal of Academic Research and Development, Volume 2, Issue 4, July 2017.

**CENSUS & GOVERNMENT REPORTS**

1. Census of India 1901, Kashmir Part-I &II, Vol. XXIII, Civil and Military Gazette Press, Lahore, 1902.

2. Census of India 1911, Vol. XX, Part –I, Kashmir Part-III. 1911.

3. A Handbook of Jammu and Kashmir State, J & K Publicity Department Publication, II-edition, Ranbir Government Press, Jammu, 1945.

4. Census of India 1921, Vol. XXII, Kashmir Part- I & II, Table Vol. XXII, Lahore, 1923.

5. Census of India, 1931, Vol. XXII, Kashmir Part-I, & Census of India, 1931, "Vol . Xxiv, Jammu and Kashmir State Part-II", Lahore, 1932.

6. Census of India, 1941, Vol. XXII, Jammu and Kashmir Part- I, II & III.

7. A Handbook of Jammu and Kashmir State, 1947, Ranbir Government, Press, Jammu, 1947.

8. Census of India, 1961, Vol. VI, Jammu and Kashmir Part I- A, General Report, Part II and II-B.

9. National Policy on Education (1986) Part- IV.

**NEWSPAPERS**

1. Greater Kashmir (A Daily Newspaper Published from Srinagar)

2. Daily Excelsior (A Daily Newspaper Published from Jammu)

3. State Times (A Daily Newspaper Published From Jammu)

4. Times of India

5. Hindustan Times

6. The Tribune

**WEBSITES**

1. http://www.ifad.org/lrkm/factsheet/pastoralists.pdf.

2. http://www.pastoralismjournal.com/content.

3.http://cmsdata.iucn.org/downloads/pastoralist_species_and_ecosystem_knowledge_for_land_management.pdf.

4. http://www.peoplegroupsindia.com/profiles/gujjar.

5. http://en.wikipedia.org/wiki/Jammu_and_Kashmir.

6. http://digilibraries.com/ebook/india-old-and-new.